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THE WORKS

OF

AURELIUS AUGUSTINE,

BISHOP OF HIPPO.

A NEW TRANSLATION.

Edited by the

REV. MARCUS DODS, D.D.

VOL. X.

LECTURES OR TRACTATES ON THE GOSPEL ACCORDING TO ST. JOHN.

VOL. I.

EDINBURGH:
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IN TWO VOLUMES.

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PRINCETON
THEOLOGICAL
SEMINARY.

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PROPERTY OF
PRINCETON
THEOLOGICAL
SEMINARY.

ON THE GOSPEL OF JOHN.

TRACTATE I.

Chapter I. 1-5.

1. WHEN I give heed to what we have just read from the apostolic lesson, that "the natural man perceiveth not the things which are of the Spirit of God,"[1] and consider that in the present assembly, my beloved, there must of necessity be among you many natural men, who as yet know according to the flesh, and cannot yet raise themselves to spiritual understanding, I am in great difficulty how, as the Lord shall grant, I may be able to express, or in my small measure to explain, what has been read from the Gospel, "In the beginning was the Word, and the Word was with God, and the Word was God;" for this the natural man does not perceive. What then, brethren? Shall we be silent for this cause? Why then is it read, if we are to be silent regarding it? Or why is it heard, if it be not explained? And why is it explained, if it be not understood? And so, on the other hand, since I do not doubt that there are among your number some who can not only receive it when explained, but even understand it before it is explained, I shall not defraud those who are able to receive it, from fear of my words being wasted on the ears of those who are not able to receive it. Finally, there will be present with us the compassion of God, so that perchance there may be enough for all, and each receive what he is able, while he who speaks says what he is able. For to speak of the matter as it is, who is able? I venture to

[1] 1 Cor. ii. 14.

say, my brethren, perhaps not John himself spoke of the matter as it is, but even he only as he was able; for it was man that spoke of God, inspired indeed by God, but still man. Because he was inspired he said something; if he had not been inspired, he would have said nothing; but because a man inspired, he spoke not the whole, but what a man could he spoke.

2. For this John, dearly beloved brethren, was one of those mountains concerning which it is written: "Let the mountains receive peace for thy people, and the hills righteousness."[1] The mountains are lofty souls, the hills little souls. But for this reason do the mountains receive peace, that the hills may be able to receive righteousness. What is the righteousness which the hills receive? Faith, for 'the just doth live by faith.'[2] The smaller souls, however, would not receive faith unless the greater souls, which are called mountains, were illuminated by Wisdom herself, that they may be able to transmit to the little ones what the little ones can receive; and the hills live by faith, because the mountains receive peace. By the mountains themselves it was said to the Church, "Peace be with you;" and the mountains themselves in proclaiming peace to the Church did not divide themselves against Him from whom they received peace,[3] that truly, not feignedly, they might proclaim peace.

3. For there are other mountains which cause shipwreck, on which, if any one drive his ship, she is dashed to pieces. For it is easy, when land is seen by men in peril, to make a venture as it were to reach it; but sometimes land is seen on a mountain, and rocks lie hid under the mountain; and when any one makes for the mountain, he falls on the rocks, and finds there not rest, but wrecking. So there have been certain mountains, and great have they appeared among men, and they have created heresies and schisms, and have divided the Church of God; but those who divided the Church of God were not those mountains concerning which it is said, "Let the mountains receive peace for thy people." For in what manner have they received peace who have severed unity?

4. But those who received peace to proclaim it to the people have made Wisdom herself an object of contemplation,

[1] Ps. lxxii. 3. [2] Hab. ii. 4; Rom. i. 17. [3] John xx. 19.

so far as human hearts could lay hold on that which "eye hath not seen, nor ear heard, neither has ascended into the heart of man."[1] If it has not ascended into the heart of man, how has it ascended into the heart of John? Was not John a man? Or perhaps neither into John's heart did it ascend, but John's heart ascended into it? For that which ascends into the heart of man is from beneath, to man; but that to which the heart of man ascends is above, from man. Even so, brethren, can it be said that, if it ascended into the heart of John (if in any way it can be said), it ascended into his heart in so far as he was not man. What means "was not man"? In so far as he had begun to be an angel. For all saints are angels, since they are messengers of God. Therefore to carnal and natural men, who are not able to perceive the things that are of God, what says the apostle? "For whereas ye say, I am of Paul, I of Apollos, are ye not men?"[2] What did he wish to make them whom he upbraided because they were men? Do you wish to know what he wished to make them? Hear in the Psalms: "I have said, ye are gods; and all of you are children of the Most High."[3] To this, then, God calls us, that we be not men. But then will it be for the better that we be not men, if first we recognise the fact that we are men, that is, to the end that we may rise to that height from humility; lest, when we think that we are something when we are nothing, we not only do not receive what we are not, but even lose what we are.

5. Accordingly, brethren, of these mountains was John also, who said, "In the beginning was the Word, and the Word was with God, and the Word was God." This mountain had received peace; he was contemplating the divinity of the Word. Of what sort was this mountain? How lofty? He had risen above all peaks of the earth, he had risen above all plains of the sky, he had risen above all heights of the stars, he had risen above all choirs and legions of the angels. For unless he rose above all those things which were created, he would not arrive at Him by whom all things were made. You cannot imagine what he rose above, unless you see at what he arrived. Dost thou inquire concerning heaven and earth? They were

[1] 1 Cor. ii. 9. [2] 1 Cor. iii. 4. [3] Ps. lxxxii. 6.

made. Dost thou inquire concerning the things that are in heaven and earth? Surely much more were they made. Dost thou inquire concerning spiritual beings, concerning angels, archangels, thrones, dominions, powers, principalities? These also were made. For when the Psalm enumerated all these things, it finished thus: "He spoke, and they were made; He commanded, and they were created."[1] If "He spoke and they were made," it was by the Word that they were made; but if it was by the Word they were made, the heart of John could not reach to that which he says, "In the beginning was the Word, and the Word was with God, and the Word was God," unless he had risen above all things that were made by the Word. What a mountain this! How holy! How high among those mountains that received peace for the people of God, that the hills might receive righteousness!

6. Consider, then, brethren, if perchance John is not one of those mountains concerning whom we sang a little while ago, "I have lifted up mine eyes to the mountains, from whence shall come my help." Therefore, my brethren, if you would understand, lift up your eyes to this mountain, that is, raise yourselves up to the evangelist, rise to his meaning. But, because though these mountains receive peace he cannot be in peace who places his hope in man, do not so raise your eyes to the mountain as to think that your hope should be placed in man; and so say, "I have lifted up mine eyes to the mountains, from whence shall come my help," that you immediately add, "My help is from the Lord, who made heaven and earth."[2] Therefore let us lift our eyes to the mountains, from whence shall come our help; and yet it is not in the mountains themselves that our hope should be placed, for the mountains receive what they may minister to us; therefore, from whence the mountains also receive, there should our hope be placed. When we lift our eyes to the Scriptures, since it was through men the Scriptures were ministered, we are lifting our eyes to the mountains, from whence shall come our help; but still, since they were men who wrote the Scriptures, they did not shine of themselves, but "He was the true light,[3] who lighteth every man that cometh into the

[1] Ps. cxlviii. 5. [2] Ps. cxxi. 1, 2. [3] John i. 9.

world." A mountain also was that John the Baptist, who said, "I am not the Christ,"[1] lest any one, placing his hope in the mountain, should fall from Him who illuminates the mountain. He also confessed, saying, "Since of His fulness have all we received."[2] So thou oughtest to say, "I have lifted up mine eyes to the mountains, from whence shall come my help," so as not to ascribe to the mountains the help that comes to thee; but continue and say, "My help is from the Lord, who made heaven and earth."

7. Therefore, brethren, may this be the result of my admonition, that you understand that in raising your hearts to the Scriptures (when the gospel was sounding forth, "In the beginning was the Word, and the Word was with God, and the Word was God," and the rest that was read), you were lifting your eyes to the mountains. For unless the mountains said these things, you would not find out how to think of them at all. Therefore from the mountains came your help, that you even heard of these things; but you cannot yet understand what you have heard. Call for help from the Lord, who made heaven and earth; for the mountains were enabled only so to speak as not of themselves to illuminate, because they themselves are also illuminated by hearing. Thence John, who said these things, received them—he who lay on the Lord's breast, and from the Lord's breast drank in what he might give us to drink. But he gave us words to drink. Thou oughtest then to receive understanding from the source from which he drank who gave thee to drink; so that thou mayest lift up thine eyes to the mountains from whence shall come thine aid, so that from thence thou mayest receive, as it were, the cup, that is, the word, given thee to drink; and yet, since thy help is from the Lord, who made heaven and earth, thou mayest fill thy breast from the source from which he filled his; whence thou saidst, "My help is from the Lord, who made heaven and earth:" let him, then, fill who can. Brethren, this is what I have said: Let each one lift up his heart in the manner that seems fitting, and receive what is spoken. But perhaps you will say that I am more present to you than God. Far be such a thought from you! He is

[1] John i. 30. [2] John i. 16.

much more present to you; for I appear to your eyes, He presides over your consciences. Give me then your ears, Him your hearts, that you may fill both. Behold, your eyes, and those your bodily senses, you lift up to us; and yet not to us, for we are not of those mountains, but to the gospel itself, to the evangelist himself: your hearts, however, to the Lord to be filled. Moreover, let each one so lift up as to see what he lifts up, and whither. What do I mean by saying, "what he lifts up, and whither"? Let him see to it what sort of a heart he lifts up, because it is to the Lord he lifts it up, lest, encumbered by a load of fleshly pleasure, it fall ere ever it is raised. But does each one see that he bears a burden of flesh? Let him strive by continence to purify that which he may lift up to God. For "Blessed are the pure in heart, because they shall see God."[1]

8. But let us see what advantage it is that these words have sounded, "In the beginning was the Word, and the Word was with God, and the Word was God." We also uttered words when we spoke. Was it such a word that was with God? Did not those words which we uttered sound and pass away? Did God's Word, then, sound and come to an end? If so, how were all things made by it, and without it was nothing made? how is that which it created ruled by it, if it sounded and passed away? What sort of a word, then, is that which is both uttered and passes not away? Give ear, my beloved, it is a great matter. By everyday talk, words here become despicable to us, because through their sounding and passing away they are despised, and seem nothing but words. But there is a word in the man himself which remains within; for the sound proceeds from the mouth. There is a word which is spoken in a truly spiritual manner, that which you understand from the sound, not the sound itself. Mark, I speak a word when I say "God." How short the word which I have spoken—four letters and two syllables![2] Is this all that God is, four letters and two syllables? Or is that which is signified as costly as the word is paltry? What took place in thy heart when thou heardest "God"? What took place in my heart when I said "God"? A certain great

[1] Matt. v. 8. [2] Deus.

and perfect substance was in our thoughts, transcending every changeable creature of flesh or of soul. And if I say to thee, "Is God changeable or unchangeable?" thou wilt answer immediately, "Far be it from me either to believe or imagine that God is changeable: God is unchangeable." Thy soul, though small, though perhaps still carnal, could not answer me otherwise than that God is unchangeable: but every creature is changeable; how then wert thou able to enter, by a glance of thy spirit, into that which is above the creature, so as confidently to answer me, "God is unchangeable"? What, then, is that in thy heart, when thou thinkest of a certain substance, living, eternal, all-powerful, infinite, everywhere present, everywhere whole, nowhere shut in? When thou thinkest of these qualities, this is the word concerning God in thy heart. But is this that sound which consists of four letters and two syllables? Therefore, whatever things are spoken and pass away are sounds, are letters, are syllables. His word which sounds passes away; but that which the sound signified, and was in the speaker as he thought of it, and in the hearer as he understood it, that remains while the sounds pass away.

9. Turn thy attention to that word. Thou canst have a word in thy heart, as it were a design born in thy mind, so that thy mind brings forth the design; and the design is, so to speak, the offspring of thy mind, the child of thy heart. For first thy heart brings forth a design to construct some fabric, to set up something great on the earth; already the design is conceived, and the work is not yet finished: thou seest what thou wilt make; but another does not admire, until thou hast made and constructed the pile, and brought that fabric into shape and to completion: then men regard the admirable fabric, and admire the design of the architect; they are astonished at what they see, and are pleased with what they do not see: who is there who can see a design? If, then, on account of some great building a human design receives praise, do you wish to see what a design of God is the Lord Jesus Christ, that is, the Word of God? Mark this fabric of the world. View what was made by the Word, and then thou wilt understand what is the nature of the Word. Mark these two bodies of the world, the heavens and the earth. Who

will unfold in words the beauty of the heavens? Who will unfold in words the fruitfulness of the earth? Who will worthily extol the changes of the seasons? Who will worthily extol the power of seeds? You see what things I do not mention, lest in giving a long list I should perhaps tell of less than you can call up to your own minds. From this fabric, then, judge the nature of the Word by which it was made: and not it alone; for all these things are seen, because they have to do with the bodily sense. By that Word angels also were made; by that Word archangels were made, powers, thrones, dominions, principalities; by that Word were made all things. Hence, judge what a Word this is.

10. Perhaps some one now answers me, "Who so conceives this Word?" Do not then imagine, as it were, some paltry thing when thou hearest "the Word," nor suppose it to be words such as thou hearest them every day—"he spoke such words," "such words he uttered," "such words you tell me;" for by constant repetition the term *words* has become, so to speak, worthless. And when thou hearest, "In the beginning was the Word," lest thou shouldest imagine something worthless, such as thou hast been accustomed to think of when thou wert wont to listen to human words, hearken to what thou must think of: "The Word was God."

11. Now some unbelieving Arian may come forth and say that "the Word of God was made." How can it be that the Word of God was made, when God by the Word made all things? If the Word of God was itself also made, by what other Word was *it* made? But if thou sayest that there is a Word of the Word, I say, that that by which *it* was made is itself the only Son of God. But if thou dost not say there is a Word of the Word, allow that that was not made by which all things were made. For that by which all things were made could not be made by itself. Believe the evangelist then. For he might have said, "In the beginning God made the Word:" even as Moses said, "In the beginning God made the heavens and the earth;" and enumerates all things thus: "God said, Let it be made, and it was made."[1] If "said," who said? God. And what was made? Some creature. Between the

[1] Gen. i.

speaking of God and the making of the creature, what was there by which it was made but the Word? For God said, "Let it be made, and it was made." This Word is unchangeable; although changeable things are made by it, the Word itself is unchangeable.

12. Do not then believe that that was made by which were made all things, lest thou be not new-made by the Word, which makes all things new. For already hast thou been made by the Word, but it behoves thee to be new-made by the Word. If, however, thy belief about the Word be wrong, thou wilt not be able to be new-made by the Word. And although creation by the Word has happened to thee, so that thou hast been made by Him, thou art unmade by thyself: if by thyself thou art unmade, let Him who made thee make thee new: if by thyself thou hast been made worse, let Him who created thee re-create thee. But how can He re-create thee by the Word, if thou holdest a wrong opinion abut the Word? The evangelist says, "In the beginning was the Word;" and thou sayest, "In the beginning the Word was made." He says, "All things were made by Him;" and thou sayest that the Word Himself was made. The evangelist might have said, "In the beginning the Word was made:" but what does he say? "In the beginning was the Word." If He was, He was not made; that all things might be made by it, and without Him nothing be made. If, then, "in the beginning the Word was, and the Word was with God, and the Word was God;" if thou canst not imagine what it is, wait till thou art grown. That is strong meat: receive thou milk that thou mayest be nourished, and be able to receive strong meat.

13. Give good heed to what follows, brethren, "All things were made by Him, and without Him was nothing made," so as not to imagine that "nothing" is something. For many, wrongly understanding "without Him was nothing made," are wont to fancy that "nothing" is something. Sin, indeed, was not made by Him; and it is plain that sin is nothing, and men become nothing when they sin. An idol also was not made by the Word;—it has indeed a sort of human form, but man himself was made by the Word;—for the form of man in an idol was not made by the Word, and it is written, "We

know that an idol is nothing."[1] Therefore these things were not made by the Word; but whatever was made in the natural manner, whatever belongs to the creature, everything that is fixed in the sky, that shines from above, that flies under the heavens, and that moves in universal nature, every creature whatsoever: I will speak more plainly, brethren, that you may understand me, I will say, from an angel even to a worm. What more excellent than an angel among created things? what lower than a worm? He who made the angel made the worm also; but the angel is fit for heaven, the worm for earth. He who created also arranged. If He had placed the worm in heaven, thou mightest have found fault; if He had willed that angels should spring from decaying flesh, thou mightest have found fault: and yet God almost does this, and He is not to be found fault with. For all men born of flesh, what are they but worms? and of these worms God makes angels. For if the Lord Himself says, "But I am a worm and no man,"[2] who will hesitate to say what is written also in Job, "How much more is man rottenness, and the son of man a worm"?[3] First he said, "Man is rottenness;" and afterwards, "The son of man a worm:" because a worm springs from rottenness, therefore "man is rottenness," and "the son of man a worm." Behold what for thy sake He was willing to become, who "in the beginning was the Word, and the Word was with God, and the Word was God!" Why did He for thy sake become this? That thou mightest suck, who wert not able to chew. Wholly in this sense, then, brethren, understand "All things were made by Him, and without Him was nothing made." For every creature, great and small, was made by Him: by Him were made things above and things beneath; spiritual and corporeal, by Him were they made. For no form, no structure, no agreement of parts, no substance whatever that can have weight, number, measure, exists but by that Word, and by that Creator Word, to whom it is said, "Thou hast ordered all things in measure, and in number, and in weight."[4]

14. Therefore, let no one deceive you, when perchance you suffer annoyance from flies. For some have been mocked

[1] 1 Cor. viii. 4. [2] Ps. xxii. 6. [3] Job xxv. 6. [4] Wisd. xi. 21.

by the devil, and taken with flies. As fowlers are accustomed to put flies in their traps to deceive hungry birds, so these have been deceived with flies by the devil. Some one or other was suffering annoyance from flies; a Manichæan found him in his trouble, and when he said that he could not bear flies, and hated them exceedingly, immediately the Manichæan said, "Who made them?" And since he was suffering from annoyance, and hated them, he dared not say "God made them," though he was a Catholic. The other immediately added, "If God did not make them, who made them?" "Truly," replied the Catholic, "I believe the devil made them." And the other immediately said, "If the devil made the fly, as I see you allow, because you understand the matter well, who made the bee, which is a little larger than the fly?" The Catholic dared not say that God made the bee and not the fly, for the case was much the same. From the bee he led him to the locust; from the locust to the lizard; from the lizard to the bird; from the bird to the sheep; from the sheep to the cow; from that to the elephant, and at last to man; and persuaded a man that man was not made by God. Thus the miserable man, being troubled with the flies, became himself a fly, and the property of the devil. In fact, Beelzebub, they say, means "Prince of flies;" and of these it is written, "Dying flies deprive the ointment of its sweetness."[1]

15. What then, brethren? why have I said these things? Shut the ears of your hearts against the wiles of the enemy. Understand that God made all things, and arranged them in their orders. Why, then, do we suffer many evils from a creature that God made? Because we have offended God? Do angels suffer these things? Perhaps we, too, in that life of theirs, would have no such thing to fear. For thy punishment, accuse thy sin, not the Judge. For, on account of our pride, God appointed that tiny and contemptible creature to torment us; so that, since man has become proud and has boasted himself against God, and, though mortal, has oppressed mortals, and, though man, has not acknowledged his fellow-man,—since he has lifted himself up, he may be brought low by gnats. Why art thou inflated with human pride? Some

[1] Eccles. x. 1.

one has censured thee, and thou art swollen with rage. Drive off the gnats, that thou mayest sleep: understand who thou art. For, that you may know, brethren, it was for the taming of our pride these things were created to be troublesome to us, God could have humbled Pharaoh's proud people by bears, by lions, by serpents; He sent flies and frogs upon them,[1] that their pride might be subdued by the meanest creatures.

16. "All things," then, brethren, "all things were made by Him, and without Him was nothing made." But how were all things made by Him? "That, which was made, in Him is life." It can also be read thus: "That, which was made in Him, is life;" and if we so read it, everything is life. For what is there that was not made in Him? For He is the Wisdom of God, and it is said in the Psalm,[2] "In Wisdom hast Thou made all things." If, then, Christ is the Wisdom of God, and the Psalm says, "In Wisdom hast Thou made all things;" as all things were made by Him, so all things were made in Him. If, then, all things were made in Him, dearly beloved brethren, and that, which was made in Him, is life, both the earth is life and wood is life. We do indeed say wood is life, but in the sense of the wood of the cross, whence we have received life. A stone, then, is life. It is not seemly so to understand the passage, as the same most vile sect of the Manichæans creep stealthily on us again, and say that a stone has life, that a wall has a soul, and a cord has a soul, and wool, and clothing. For so they are accustomed to talk in their raving; and when they have been driven back and refuted, they in some sort bring forward Scripture, saying, "Why is it said, 'That, which was made in Him, is life'?" For if all things were made in Him, all things are life. Be not carried away by them; read thus "That which was made;" here make a short pause, and then go on, "in Him is life." What is the meaning of this? The earth was made, but the very earth that was made is not life; but there exists spiritually in the Wisdom itself a certain reason by which the earth was made: this is life.

17. As far as I can, I shall explain my meaning to you, beloved. A carpenter makes a box. First he has the box in

[1] Ex. viii. [2] Ps. civ. 24.

design; for if he had it not in design, how could he produce it by workmanship? But the box in theory is not the very box as it appears to the eyes. It exists invisibly in design, it will be visible in the work. Behold, it is made in the work; has it ceased to exist in design? The one is made in the work, and the other remains which exists in design; for that box may rot, and another be fashioned according to that which exists in design. Give heed, then, to the box as it is in design, and the box as it is in fact. The actual box is not life, the box in design is life; because the soul of the artificer, where all these things are before they are brought forth, is living. So, dearly beloved brethren, because the Wisdom of God, by which all things have been made, contains everything according to design before it is made, therefore those things which are made through this design itself are not forthwith life, but whatever has been made is life in Him. You see the earth, there is an earth in design; you see the sky, there is a sky in design; you see the sun and the moon, these also exist in design: but externally they are bodies, in design they are life. Understand, if in any way you are able, for a great matter has been spoken. If I am not great by whom it is spoken, or through whom it is spoken, still it is from a great authority. For these things are not spoken by me who am small; He is not small to whom I refer in saying these things. Let each one take in what he can, and to what extent he can; and he who is not able to take in any of it, let him nourish his heart, that he may become able. How is he to nourish it? Let him nourish it with milk, that he may come to strong meat. Let him not leave Christ born through the flesh till he arrive at Christ born of the Father alone, the God-Word with God, through whom all things were made; for that is life, which in Him is the light of men.

18. For this follows: "and the life was the light of men;" and from this very life are men illuminated. Cattle are not illuminated, because cattle have not rational minds capable of seeing wisdom. But man was made in the image of God, and has a rational mind, by which he can perceive wisdom. That life, then, by which all things were made, is itself the light; yet not the light of every animal, but of men. Wherefore a

little after he says, "That was the true light, which lighteth every man that cometh into the world." By that light John the Baptist was illuminated; by the same light also was John the Evangelist himself illuminated. He was filled with that light who said, "I am not the Christ; but He that cometh after me, whose shoe's latchet I am not worthy to unloose."[1] By that light he had been illuminated who said, "In the beginning was the Word, and the Word was with God, and the Word was God." Therefore that life is the light of men.

19. But perhaps the slow hearts of some of you cannot yet receive that light, because they are burdened by their sins, so that they cannot see. Let them not on that account think that the light is in any way absent, because they are not able to see it; for they themselves are darkness on account of their sins. "And the light shineth in darkness, and the darkness comprehended it not." Accordingly, brethren, as in the case of a blind man placed in the sun, the sun is present to him, but he is absent from the sun. So every foolish man, every unjust man, every irreligious man, is blind in heart. Wisdom is present; but it is present to a blind man, and is absent from his eyes; not because it is absent from him, but because he is absent from it. What then is he to do? Let him become pure, that he may be able to see God. Just as if a man could not see because his eyes were dirty and sore with dust, rheum, or smoke, the physician would say to him: "Cleanse from your eye whatever bad thing is in it, so that you may be able to see the light of your eyes." Dust, rheum, and smoke are sins and iniquities: remove then all these things, and you will see the wisdom that is present; for God is that wisdom, and it has been said, "Blessed are the pure in heart; for they shall see God."[2]

[1] John i. 26, 27. [2] Matt. v. 8.

TRACTATE II.

Chapter I. 6–14.

IT is fitting, brethren, that as far as possible we should treat of the text of Holy Scripture, and especially of the Holy Gospel, without omitting any portion; that both we ourselves may derive nourishment according to our capacity, and may minister to you from that source from which we have been nourished. Last Lord's day, we remember, we treated of the first section; that is, "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by Him; and without Him was nothing made. That which was made, in Him is life; and the life was the light of men. And the light shineth in darkness; and the darkness comprehended it not." So far, I believe, had I advanced in the treatment of the passage: let all who were present recall what was then said; and those of you who were not present, believe me and those who chose to be present. Now therefore,—because we cannot always be repeating everything, out of justice to those who desire to hear what follows, and because repetition of the former thought is a burden to them and deprives them of what succeeds,—let those who were absent on the former occasion refrain from demanding repetition, but, together with those who were here, listen to the present exposition.

2. It goes on, "There was a man sent from God whose name was John." Truly, brethren beloved, those things which were said before, were said regarding the ineffable divinity of Christ, and almost ineffably. For who shall comprehend "In the beginning was the Word, and the Word was with God"? And do not allow the name word to appear mean to you, through the habit of daily words, for it is added, "and the Word was God." This Word is He of whom yesterday we

spoke much; and I trust that God was present, and that even from only thus much speaking something reached your hearts. "In the beginning was the Word." He is the same, and is in the same manner; as He is, so He is always; He cannot be changed; that is, He *is*. This His name He spoke to His servant Moses: "I am that I am; and He that *is* hath sent me."[1] Who then shall comprehend this when you see that all mortal things are variable; when you see that not only do bodies vary as to their qualities, by being born, by increasing, by becoming less, by dying, but that even souls themselves through the effect of divers volitions are distended and divided; when you see that men can obtain wisdom if they apply themselves to its light and heat, and also lose wisdom if they remove themselves from it through some evil influence? When, therefore, you see that all those things are variable, what is that which is, unless that which transcends all things which are so that they are not? Who then can receive this? Or who, in what manner soever he may have applied the strength of his mind to touch that which is, can reach to that which he may in any way have touched with his mind? It is as if one were to see his native land at a distance, and the sea intervening; he sees whither he would go, but he has not the means of going. So we desire to arrive at that our stability where that which is, is, because this alone always is as it is: the sea of this world interrupts our course, even although already we see whither we go; for many do not even see whither they go. That there might be a way by which we could go, He has come from Him to whom we wished to go. And what has He done? He has appointed a tree by which we may cross the sea. For no one is able to cross the sea of this world, unless borne by the cross of Christ. Even he who is of weak eyesight sometimes embraces this cross; and he who does not see from afar whither he goes, let him not depart from it, and it will carry him over.

3. Therefore, my brethren, I would desire to have impressed this upon your hearts: if you wish to live in a pious and Christian manner, cling to Christ according to that which He

[1] Ex. iii. 14.

became for us, that you may arrive at Him according to that which is, and according to that which was. He approached, that for us He might become this; because He became that for us, on which the weak may be borne, and cross the sea of this world and reach their native country; where there will be no need of a ship, for no sea is crossed. It is better then not to see with the mind that which is, and yet not to depart from the cross of Christ, than to see it with the mind, and despise the cross of Christ. It is good beyond this, and best of all, if it be possible, that we both see, whither we ought to go, and hold fast that which carries us as we go. This they were able to do, the great minds of the mountains, who have been called mountains, whom the light of divine justice pre-eminently illuminates; they were able to do this, and saw that which is. For John seeing said, "In the beginning was the Word, and the Word was with God, and the Word was God." They saw this, and in order that they might arrive at that which they saw from afar, they did not depart from the cross of Christ, and did not despise Christ's lowliness. But little ones who cannot understand this, who do not depart from the cross and passion and resurrection of Christ, are conducted in that same ship to that which they do not see, in which they also arrive who do see.

4. But truly there have been some philosophers of this world who have sought for the Creator by means of the creature; for He can be found by means of the creature, as the apostle plainly says, "For the invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made, even His eternal power and glory; so they are without excuse." And it follows, "Because that, when they knew God;" he did not say, Because they did not know, but "Because that, when they knew God, they glorified Him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened." How darkened? It follows, when he says more plainly: "Professing themselves to be wise, they became fools."[1] They saw whither they must come; but ungrateful to Him who afforded them what they saw, they wished to

[1] Rom. i. 20-22.

ascribe to themselves what they saw; and having become proud, they lost what they saw, and were turned from it to idols and images, and to the worship of demons, to adore the creature and to despise the Creator. But these having been blinded did those things, and became proud, that they might be blinded: when they were proud they said that they were wise. Those, therefore, concerning whom he said, "Who, when they had known God," saw this which John says, that by the Word of God all things were made. For these things are also found in the books of the philosophers: and that God has an only-begotten Son, by whom are all things. They were able to see that which is, but they saw it from afar: they were unwilling to hold the lowliness of Christ, in which ship they might have arrived in safety at that which they were able to see from afar; and the cross of Christ appeared vile to them. The sea has to be crossed, and dost thou despise the wood? Oh, proud wisdom! thou laughest to scorn the crucified Christ; it is He whom thou dost see from afar: "In the beginning was the Word, and the Word was with God." But wherefore was He crucified? Because the wood of His humiliation was needful to thee. For thou hadst become swollen with pride, and hadst been cast out far from that fatherland; and by the waves of this world has the way been intercepted, and there is no means of passing to the fatherland unless borne by the wood. Ungrateful one! thou laughest Him to scorn who has come to thee that thou mayest return: He has become the way, and that through the sea:[1] thence He walked in the sea to show that there is a way in the sea. But thou who art not able in any way thyself to walk in the sea, be carried in a ship, be carried by the wood: believe in the crucified One, and thou shalt arrive thither. On account of thee He was crucified, to teach thee humility; and because if He should come as God, He would not be recognised. For if He should come as God, He would not come to those who were not able to see God. For not according to His Godhead does He either come or depart; since He is everywhere present, and is contained in no place. But, according to what did He come? He appeared as a man.

[1] Matt. xiv. 25.

5. Therefore, because He was so man, that the God lay hid in Him, there was sent before Him a great man, by whose testimony He might be found to be more than man. And who is this? "He was a man." And how could that man speak the truth concerning God? "He was sent by God." What was he called? "Whose name was John." Wherefore did he come? "He came for a witness, that he might bear witness concerning the light, that all might believe through him." What sort of man was he who was to bear witness concerning the light? Something great was that John, vast merit, great grace, great loftiness! Admire, by all means, admire; but as it were a mountain. But a mountain is in darkness unless it be clothed with light. Therefore only admire John that you may hear what follows, "He was not that light;" lest if, when thou thinkest the mountain to be the light, thou make shipwreck on the mountain, and find not consolation. But what oughtest thou to admire? The mountain as a mountain. But lift thyself up to Him who illuminates the mountain, which for this end was elevated that it might be the first to receive the rays, and make them known to your eyes. Therefore, "he was not that light."

6. Wherefore then did he come? "But that he might bear witness concerning the light." Why so? "That all might believe through him." And concerning what light was he to bear witness? "That was the true light." Wherefore is it added true? Because an enlightened man is also called a light; but the true light is that which enlightens. For even our eyes are called lights; and nevertheless, unless either during the night a lamp is lighted, or during the day the sun goes forth, these lights are open in vain. Thus, therefore, John was a light, but not the true light; because, if not enlightened, he would have been darkness; but, by enlightenment, he became a light. For unless he had been enlightened he would have been darkness, as all those once impious men, to whom, as believers, the apostle said, "Ye were sometimes darkness." But now, because they had believed, what?—"but now are ye light," he says, "in the Lord."[1] Unless he had added "in the Lord," we should not have understood. "Light,"

[1] Eph. v. 8.

he says, "in the Lord:" darkness you were not in the Lord. "For ye were sometimes darkness," where he did not add in the Lord. Therefore, darkness in you, light in the Lord. And thus "he was not that light, but was sent to bear witness of the light."

7. But where is that light? "He was the true light, which lighteth every man that cometh into the world." If every man that cometh, then also John. The true light, therefore, enlightened him by whom He desired Himself to be pointed out. Understand, beloved, for He came to infirm minds, to wounded hearts, to the gaze of dim-eyed souls. For this purpose had He come. And whence was the soul able to see that which perfectly is? Even as it commonly happens, that by means of some illuminated body, the sun, which we cannot see with the eyes, is known to have arisen. Because even those who have wounded eyes are able to see a wall illuminated and enlightened by the sun, or a mountain, or a tree, or anything of that sort; and, by means of another body illuminated, that arising is shown to those who are not as yet able to gaze on it. Thus, therefore, all those to whom Christ came were not fit to see Him: upon John He shed the beams of His light; and by means of him confessing himself to have been irradiated and enlightened, not claiming to be one who irradiates and enlightens, He is known who enlightens, He is known who illuminates, He is known who fills. And who is it? "He who lighteth every man," he says, "who cometh into the world." For if man had not receded from that light, he would not have required to be illuminated; but for this reason has he to be illuminated here, because he departed from that light by which man might always have been illuminated.

8. What then? If He came hither, where was He? "He was in this world." He was both here and came hither; He was here according to His divinity, and He came hither according to the flesh; because when He was here according to His divinity, He could not be seen by the foolish, by the blind, and the wicked. These wicked men are the darkness, concerning which it was said, "The light shineth in darkness, and the darkness comprehended it not."[1] Behold, both here

[1] John i. 5.

He is now, and here He was, and here He is always; and He never departs, departs nowhither. There is need that thou have some means whereby thou mayest see that which never departs from thee; there is need that thou depart not from Him who departs nowhither; there is need that thou desert not, and thou shalt not be deserted. Do not fall, and His sun will not set to thee. If thou fallest, His sun setteth upon thee; but if thou standest, He is present with thee. But thou hast not stood: remember how thou hast fallen, how he who fell before thee cast thee down. For he cast thee down, not by violence, not by assault, but by thine own will. For hadst thou not consented unto evil, thou wouldest have stood, thou wouldest have remained enlightened. But now, because thou hast already fallen, and hast become wounded in heart,—the organ by which that light can be seen,—He came to thee such as thou mightest see; and He in such fashion manifested Himself as man, that He sought testimony from man. From man God seeks testimony, and God has man as a witness;—God has man as a witness, but on account of man: so infirm are we. By a lamp we seek the day; because John himself was called a lamp, the Lord saying, "He was a burning and a shining light; and ye were willing for a season to rejoice in his light: but I have greater witness than John."[1]

9. Therefore He showed that for the sake of men He desired to have Himself revealed by a lamp to the faith of those who believed, that by means of the same lamp His enemies might be confounded. There were enemies who tempted Him, and said, "Tell us by what authority doest thou these things?" "I also," saith He, "will ask you one question; answer me. The baptism of John, whence was it? from heaven, or of men? And they were troubled, and said among themselves, If we shall say, From heaven, he will say unto us, Why did ye not believe him?" (Because he had borne testimony to Christ, and had said, I am not the Christ, but He.[2]) "But if we shall say, Of men, we fear the people, lest they should stone us: for they held John as a prophet." Afraid of stoning, but fearing more to confess the truth, they answered a lie to the Truth; and "wickedness imposed a lie upon itself."[3] For

[1] John v. 35. [2] John i. 20, 27. [3] Ps. xxvii. 12.

they said, "We know not." And the Lord, because they shut the door against themselves, by professing ignorance of what they knew, did not open to them, because they did not knock. For it is said, "Knock, and it shall be opened unto you."[1] Not only did these not knock that it might be opened to them; but, by denying that they knew, they barred that door against themselves. And the Lord says to them, "Neither tell I you by what authority I do these things."[2] And they were confounded by means of John; and in them were the words fulfilled, "I have ordained a lamp for mine anointed. His enemies will I clothe with shame."[3]

10. "He was in the world, and the world was made by Him." Think not that He was in the world as the earth is in the world, as the sky is in the world, as the sun is in the world, the moon and the stars, trees, cattle, and men. He was not thus in the world. But in what manner then? As the Artificer governing what He had made. For He did not make it as a carpenter makes a chest. The chest which he makes is outside the carpenter, and so it is put in another place, while being made; and although the workman is nigh, he sits in another place, and is external to that which he fashions. But God, infused into the world, fashions it; being everywhere present He fashions, and withdraweth not Himself elsewhere, nor doth He, as it were, handle from without, the matter which He fashions. By the presence of His majesty He maketh what He maketh; His presence governs what He made. Therefore was He in the world as the Maker of the world; for, "The world was made by Him, and the world knew Him not."

11. What meaneth "the world was made by Him"? The heaven, the earth, the sea, and all things which are therein, are called the world. Again, in another signification, those who love the world are called the world. "The world was made by Him, and the world knew Him not." Did not the heavens know their Creator, or did the angels not know their Creator, or did the stars not know their Creator, whom the demons confess? All things from all sides gave testimony.

[1] Matt. vii. 7. [2] Matt. xxi. 23-27; Mark xii. 28-33; Luke xx. 2-8.
[3] Ps. cxxxii. 17.

But who did not know? Those who, for their love of the world, are called the world. By loving we dwell with the heart; but because of their loving the world they deserved to be called after the name of that in which they dwelt. In the same manner as we say, This house is bad, or this house is good, we do not in calling the one bad or the other good accuse or praise the walls; but by a bad house we mean a house with bad inhabitants, and by a good house, a house with good inhabitants. In like manner we call those the world who by loving it, inhabit the world. Who are they? Those who love the world; for they dwell with their hearts in the world. For those who do not love the world, in the flesh, indeed, sojourn in the world, but in their hearts they dwell in heaven, as the apostle says, "Our conversation is in heaven."[1] Therefore "the world was made by Him, and the world knew Him not."

12. "He came unto His own,"—because all these things were made by Him,—"and His own received Him not." Who are they? The men whom He made. The Jews whom He at the first made to be above all nations. Because other nations worshipped idols and served demons; but that people was born of the seed of Abraham, and in an eminent sense His own, because kindred through that flesh which He deigned to assume. "He came unto His own, and His own received Him not." Did they not receive Him at all? did no one receive Him? Was there no one saved? For no one shall be saved unless he who shall have received the coming Christ.

13. But John adds: "As many as received Him." What did He afford to them? Great benevolence! Great mercy! He was born the only Son of God, and was unwilling to remain alone. Many men, when they have not sons, in advanced age adopt a son, and thus obtain by an exercise of will what nature has denied to them: this men do. But if any one have an only son, he rejoices the more in him; because he alone will possess everything, and he will not have any one to divide with him the inheritance, so that he should be poorer. Not so God: that same only Son whom He had

[1] Phil. iii. 20.

begotten, and by whom He created all things, He sent into this world that He might not be alone, but might have adopted brethren. For we were not born of God in the manner in which the Only-begotten was born of Him, but were adopted by His grace. For He, the Only-begotten, came to loose the sins in which we were entangled, and whose burden hindered our adoption: those whom He wished to make brethren to Himself, He Himself loosed, and made joint-heirs. For so saith the apostle, "But if a son, then an heir through God." And again, "Heirs of God, and joint-heirs with Christ." He did not fear to have joint-heirs, because His heritage does not become narrow if many are possessors. Those very persons, He being possessor, become His inheritance, and He in turn becomes their inheritance. Hear in what manner they become His inheritance: "The Lord hath said unto me, Thou art my Son, this day have I begotten Thee. Ask of me, and I will give Thee the nations for Thine inheritance."[1] Hear in what manner He becomes their inheritance. He says in the Psalms: "The Lord is the portion of mine inheritance, and of my cup."[2] Let us possess Him, and let Him possess us: let Him possess us as Lord; let us possess Him as salvation, let us possess Him as light. What then did He give to them who received Him? "To them He gave power to become sons of God, even to them that believe on His name;" that they may cling to the wood and cross the sea.

14. And how are they born? Because they become sons of God and brethren of Christ, they are certainly born. For if they are not born, how can they be sons? But the sons of men are born of flesh and blood, and of the will of man, and of the embrace of wedlock. But in what manner are they born? "Who not of bloods," as if of male and female. Bloods is not Latin; but because it is plural in Greek, the interpreter preferred so to express it, and to speak bad Latin according to the grammarian that he might make the matter plain to the understanding of the weak among his hearers. For if he had said blood in the singular number, he would not have explained what he desired; for men are born of the bloods of male and female. Let us say so, then, and not fear the ferule

[1] Ps. ii. 7, 8. [2] Ps. xv. 5.

of grammarians, so long as we reach the solid and certain truth. He who understands it and blames it, is thankless for his having understood. "Not of bloods, nor of the will of the flesh, nor of the will of man." The apostle puts flesh for woman; because, when she was made of his rib, Adam said, "This is now bone of my bone, and flesh of my flesh."[1] And the apostle saith, "He that loveth his wife loveth himself; for no one ever hated his own flesh."[2] Flesh, then, is put for woman, in the same manner that spirit is sometimes put for husband. Wherefore? Because the one rules, the other is ruled; the one ought to command, the other to serve. For where the flesh commands and the spirit serves, the house is turned the wrong way. What can be worse than a house where the woman has the mastery over the man? But that house is rightly ordered where the man commands and the woman obeys. In like manner that man is rightly ordered where the spirit commands and the flesh serves.

15. These, then, "were born not of the will of the flesh, nor of the will of man, but of God." But that men might be born of God, God was first born of them. For Christ is God, and Christ was born of men. It was only a mother, indeed, that He sought upon earth; because He had already a Father in heaven: He by whom we were to be created was born of God, and He by whom we were to be re-created was born of a woman. Marvel not, then, O man, that thou art made a son by grace, that thou art born of God according to His Word. The Word Himself first chose to be born of man, that thou mightest be born of God unto salvation, and say to thyself, Not without reason did God wish to be born of man, but because He counted me of some importance, that He might make me immortal, and for me be born as a mortal man. When, therefore, he had said, "born of God," lest we should, as it were, be filled with amazement and trembling at such grace, at grace so great as to exceed belief that men are born of God, as if assuring thee, he says, "And the Word was made flesh, and dwelt among us." Why, then, dost thou marvel that men are born of God? Consider God Himself born of men: "And the Word was made flesh, and dwelt among us."

[1] Gen. ii. 23. [2] Eph. v. 28, 29.

16. But because "the Word was made flesh, and dwelt among us," by His very nativity he made an eye-salve to cleanse the eyes of our heart, and to enable us to see His majesty by means of His humility. Therefore "the Word was made flesh, and dwelt among us:" He healed our eyes; and what follows? "And we beheld His glory." His glory can no one see unless healed by the humility of His flesh. Wherefore were we not able to see? Consider, then, dearly beloved, and see what I say. There had dashed into man's eye, as it were, dust, earth; it had wounded the eye, and it could not see the light: that wounded eye is anointed; by earth it was wounded, and earth is applied to it for healing. For all eye-salves and medicines are derived from the earth alone. By dust thou wert blinded, and by dust thou art healed: flesh, then, had wounded thee, flesh heals thee. The soul had become carnal by consenting to the affections of the flesh; thus had the eye of the heart been blinded. "The Word was made flesh:" that Physician made for thee an eye-salve. And as He thus came by flesh to extinguish the vices of the flesh, and by death to slay death; therefore did this take place in thee, that, as "the Word became flesh," thou mayest be able to say, "And we beheld His glory." What sort of glory? Such as He became as Son of man? That was His humility, not His glory. But to what is the sight of man brought when cured by means of flesh? "We beheld His glory, the glory as of the Only-begotten from the Father, full of grace and truth." Of grace and truth we shall speak more fully in another place in this same Gospel, if the Lord vouchsafe us opportunity. Let these things suffice for the present, and be ye edified in Christ: be ye comforted in faith, and watch in good works, and see that ye do not depart from the wood by which ye may cross the sea.

TRACTATE III.

Chapter I. 15–18.

WE undertook, in the name of the Lord, and promised to you, beloved, to treat of that grace and truth of God, full of which the only-begotten Son, our Lord and Saviour Jesus Christ, appeared to the saints, and to show how, as a matter belonging to the New Testament, it is to be distinguished from the Old Testament. Give, then, your attention, that what I receive in my measure from God, you in your measure may receive and hear the same. For it will only remain if, when the seed is scattered in your hearts, the birds take it not away, nor thorns choke it, nor heat scorch it, and there descend upon it the rain of daily exhortations and your own good thoughts, by which that is done in the heart which in the field is done by means of harrows, so that the clod is broken, and the seed covered and enabled to germinate: that you bear fruit at which the husbandman may be glad and rejoice. But if, in return for good seed and good rain, you bring forth not fruit but thorns, the seed will not be blamed, nor will the rain be in fault; but for thorns due fire is prepared.[1]

2. I do not think that I need spend much time in endeavouring to persuade you that we are Christian men; and if Christians, by virtue of the name, belonging to Christ. Upon the forehead we bear His sign; and we do not blush because of it, if we also bear it in the heart. His sign is His humility. By a star the Magi knew Him;[2] and this sign was given by the Lord, and it was heavenly and beautiful. He did not desire that a star should be His sign on the forehead of the faithful, but His cross. By it humbled, by it also glorified; by it He raised the humble, even by that to which He, when humbled, descended. We belong, then, to the gospel, we

[1] Matt. xiii. 3–25.

[2] Matt. ii. 2.

belong to the New Testament. "The law was given by Moses, but grace and truth came by Jesus Christ." We ask the apostle, and he says to us, since we are not under the law but under grace,[1] "He sent therefore His Son, made of a woman, made under the law, that He might redeem those who were under the law, that we might receive the adoption of sons."[2] Behold, for this end Christ came, that He might redeem those who were under the law; that now we may not be under the law, but under grace. Who, then, gave the law? He gave the law who gave likewise grace; but the law He sent by a servant, with grace He Himself came down. And in what manner were men made under the law? By not fulfilling the law. For he who fulfils the law is not under the law, but with the law; but he who is under the law is not raised up, but pressed down by the law. All men, therefore, being placed under the law, are by the law made guilty; and for this purpose it is over their head, that it may show sins, not take them away. The law then commands, the Giver of the law showeth pity in that which the law commands. Men, endeavouring by their own strength to fulfil that which the law commands, fell by their own rash and headstrong presumption; and not with the law, but under the law, became guilty: and since by their own strength they were unable to fulfil the law, and were become guilty under the law, they implored the aid of the Deliverer; and the guilt which the law brought caused sickness to the proud. The sickness of the proud became the confession of the humble. Now the sick confess that they are sick; let the physician come to heal the sick.

3. Who is the Physician? Our Lord Jesus Christ. Who is our Lord Jesus Christ? He who was seen even by those by whom He was crucified. He who was seized, buffeted, scourged, spit upon, crowned with thorns, suspended upon the cross, died, pierced by the spear, taken down from the cross, laid in the sepulchre. That same Jesus Christ our Lord, that same Jesus exactly, He is the complete Physician of our wounds. That crucified One at whom insults were cast, and while He hung on the cross His persecutors wagging the head, and saying, "If he be the Son of God, let him come down

[1] Rom. vi. 14. [2] Gal. iv. 4, 5.

from the cross,"[1]—He, and no other, is our complete Physician. Wherefore, then, did He not show to his deriders that He was the Son of God; so that if He allowed Himself to be lifted up upon the cross, at least when they said, "If he be the Son of God, let him come down from the cross," He should then come down, and show to them that He was the very Son of God whom they had dared to deride? He would not. Wherefore would He not? Was it because He could not? Manifestly He could. For which is greater, to descend from the cross or to rise from the sepulchre? But He bore with His insulters; for the cross was taken not as a proof of power, but as an example of patience. There He cured thy wounds, where He long bore His own; there He healed thee of death eternal, where He vouchsafed to die the temporal death. And did He die, or in Him did death die? What a death was that, which slew death!

4. Is it, however, our Lord Jesus Christ Himself—His whole self—who was seen, and held, and crucified? Is the whole very self that? It is the same, but not the whole, that which the Jews saw; this is not the whole Christ. And what is? "In the beginning was the Word." In what beginning? "And the Word was with God." And what word? "And the Word was God." Was then perhaps this Word made by God? No. For "the same was in the beginning with God." What then? Are the other things which God made not like unto the Word? No: because "all things were made by Him, and without Him was not anything made." In what manner were all things made by Him? Because "that which was made in Him was life;" and before it was made there was life. That which was made is not life; but in the art, that is, in the wisdom of God, before it was made, it was life. That which was made passes away; that which is in wisdom cannot pass away. There was life, therefore, in that which was made. And what sort of life, since the soul also is the life of the body? Our body has its own life; and when it has lost it, the death of the body ensues. Was then the life such as this? No; but "the life was the light of men." Was it the light of cattle? For this light is the light of men

[1] Matt. xxvii. 39, 40.

and of cattle. There is a certain light of men: let us see how far men differ from the cattle, and then we shall understand what is the light of men. Thou dost not differ from the cattle except in intellect; do not glory in anything besides. Dost thou presume upon thy strength? By the wild beasts thou art surpassed. Upon thy swiftness dost thou presume? By the flies thou art surpassed. Upon thy beauty dost thou presume? How great beauty is there in the feathers of a peacock! Wherein then art thou better? In the image of God. Where is the image of God? In the mind, in the intellect. If then thou art in this respect better than the cattle, that thou hast a mind by which thou mayest understand what the cattle cannot understand; and therein a man, because better than the cattle; the light of men is the light of minds. The light of minds is above minds and surpasses all minds. This was that life by which all things were made.

5. Where was it? Was it here? was it with the Father, and was it not here? or, what is more true, was it both with the Father and here also? If then it was here, wherefore was it not seen? Because "the light shineth in darkness, and the darkness comprehended it not." Oh men, be not darkness, be not unbelieving, unjust, unrighteous, rapacious, avaricious lovers of this world: for these are the darkness. The light is not absent, but you are absent from the light. A blind man in the sunshine has the sun present to him, but is himself absent from the sun. Be ye not then darkness. For this is perhaps the grace regarding which we are about to speak, that now we be no more darkness, and that the apostle may say to us, "We were sometime darkness, but now light in the Lord."[1] Because then the light of men was not seen, that is, the light of minds, there was a necessity that a man should give testimony regarding the light, who was not in darkness, but who was already enlightened; and nevertheless, because enlightened, not the light itself, "but that He might bear witness of the light." For "he was not that light." And what was the light? "That was the true light which enlightened every man that cometh into this world." And where was that light? "In this world it was." And how

[1] Eph. v. 8.

was it "in this world"? As the light of the sun, of the moon, and of lamps, was that light thus in the world? No. Because "the world was made by Him, and the world knew Him not;" that is to say, "the light shineth in darkness, and the darkness comprehended it not." For the world is darkness; because the lovers of the world are the world. For did not the creature acknowledge its Creator? The heavens gave testimony by a star;[1] the sea gave testimony, and bore its Lord when He walked upon it;[2] the winds gave testimony, and were quiet at His bidding;[3] the earth gave testimony, and trembled when He was crucified.[4] If all these gave testimony, in what sense did the world not know Him, unless that the world signifies the lovers of the world, those who with their hearts dwell in the world? And the world is evil, because the inhabitants of the world are evil; just as a house is evil, not because of its walls, but because of its inhabitants.

6. "He came unto His own;" that is to say, He came to that which belonged to Himself; "and His own received Him not." What, then, is the hope, unless that "as many as received Him, to them gave He power to become the sons of God"? If they become sons, they are born; if born, how are they born? Not of flesh, "nor of blood, nor of the will of the flesh, nor of the will of man; but of God are they born." Let them rejoice, therefore, that they are born of God; let them believe that they are born of God; let them receive the proof that they are born of God: "And the Word became flesh, and dwelt among us." If the Word was not ashamed to be born of man, are men ashamed to be born of God? And because He did this, He cured us; and because He cured us, we see. For this, "that the Word was made flesh, and dwelt among us," became a medicine unto us, so that as by earth we were made blind, by earth we might be healed; and having been healed, might behold what? "And we beheld," he says, "His glory, the glory as of the Only-begotten of the Father, full of grace and truth."

7. "John beareth witness of Him, and crieth, saying, This was He of whom I spake, He that cometh after me is made before me." He came after me, and He preceded me. What

[1] Matt. ii. 2. [2] Matt. xiv. 26. [3] Matt. xxiii. 27. [4] Matt. xxvii. 51.

is it, "He is made before me"? He preceded me. Not was made before I was made, but was preferred before me, this is "He was made before me." Wherefore was He made before thee, when He came after thee? "Because He was before me." Before thee, O John! what great thing to be before thee! It is well that thou dost bear witness to Him; let us, however, hear Himself saying, "Even before Abraham, I am."[1] But Abraham also was born in the midst of the human race: there were many before him, many after him. Listen to the voice of the Father to the Son: "Before Lucifer I have begotten Thee."[2] He who was begotten before Lucifer Himself illuminates all. A certain one was named Lucifer, who fell; for he was an angel and became a devil; and concerning him the Scripture said, "Lucifer, who did arise in the morning, fell."[3] And why was he *Lucifer?* Because, being enlightened, he gave forth light. But for what reason did he become dark? Because he abode not in the truth.[4] Therefore He was before Lucifer, before every one that is enlightened; since before every one that is enlightened, of necessity He must be by whom all are enlightened who can be enlightened.

8. Therefore this follows: "And of His fulness have all we received." What have ye received? "And grace for grace." For so run the words of the Gospel, as we find by a comparison of the Greek copies. He does not say, And of His fulness have all we received grace for grace; but thus He says: "And of His fulness have all we received, and grace for grace,"—that is, have we received; so that He would wish us to understand that we have received from His fulness something unexpressed, and something besides, grace for grace. For we received of His fulness grace in the first instance; and again we received grace, grace for grace. What grace did we, in the first instance, receive? Faith: walking in faith, we walk in grace. How have we merited this? by what previous merits of ours? Let not each one flatter himself, but let him return into his own conscience, seek out the secret places of his own thoughts, recall the series of his deeds; let him not consider what he is if now he is something, but what he was that he might be something:

[1] John viii. 58. [2] Ps. cx. 3.—Vulgate. [3] Isa. xiv. 27. [4] John viii. 44.

he will find that he was not worthy of anything save punishment. If, then, thou wast worthy of punishment, and He came not to punish sins, but to forgive sins, grace was given to thee, and not reward rendered. Wherefore is it called grace? Because it is bestowed gratuitously. For thou didst not, by previous merits, purchase that which thou didst receive. This first grace, then, the sinner received, that his sins were forgiven. What did he deserve? Let him interrogate justice, he finds punishment; let him interrogate mercy, he finds grace. But God promised this also through the prophets; therefore, when He came to give what He had promised, He not only gave grace, but also truth. How was truth exhibited? Because that was done which had been promised.

9. What, then, is "grace for grace"? By faith we render God favourable to us; and inasmuch as we were not worthy to have our sins forgiven, and because we, who were unworthy, received so great a benefit, it is called grace. What is grace? That which is freely given. What is "freely given"? Given, not paid. If it was due, wages were given, not grace bestowed; but if it was really due, thou wast good; but if, as is true, thou wast evil, but didst believe on Him who justifieth the ungodly[1] (What is, Who justifieth the ungodly? Of the ungodly maketh pious), consider what did by right hang over thee by the law, and what thou hast obtained by grace. But having obtained that grace of faith, thou shalt be just by faith (for the just lives by faith);[2] and thou shalt obtain favour of God by living by faith. And having obtained favour from God by living by faith, thou shalt receive immortality as a reward, and life eternal. And that is grace. For because of what merit dost thou receive life eternal? Because of grace. For if faith is grace, life eternal is, as it were, the wages of faith: God, indeed, appears to bestow eternal life as if it were due (To whom due? To the faithful, because he had merited it by faith); but because faith itself is grace, life eternal also is grace for grace.

10. Listen to the Apostle Paul acknowledging grace, and afterwards desiring the payment of a debt. What acknowledgment of grace is there in Paul? "Who was before a blas-

[1] Rom. iv. 5. [2] Hab. ii. 4; Rom. i. 17.

phemer, and a persecutor, and injurious; but I obtained," saith he, "mercy."[1] He said that he who obtained it was unworthy; that he had, however, obtained it, not through his own merits, but through the mercy of God. Listen to him now demanding the payment of a debt, who had first received unmerited grace: "For," saith he, "I am now ready to be offered up, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness."[2] Now he demands a debt, he exacts what is due. For consider the following words: "Which the Lord, the righteous Judge, shall render unto me in that day." That he might in the former instance receive grace, he stood in need of a merciful Father; for the reward of grace, of a just judge. Will He who did not condemn the ungodly man condemn the faithful man? And yet, if thou dost rightly consider, it was He who first gave thee faith, whereby thou didst obtain favour; for not of thine own didst thou so obtain favour that anything should be due to thee. Wherefore, then, in afterwards bestowing the reward of immortality, He crowns His own gifts, not thy merits. Therefore, brethren, "we all of His fulness have received;" of the fulness of His mercy, of the abundance of His goodness have we received. What? The remission of sins that we might be justified by faith. And what besides? "And grace for grace;" that is, for this grace by which we live by faith we shall receive another grace. What, then, is it except grace? For if I shall say that this also is due, I attribute something to myself as if to me it were due. But God crowns in us the gifts of His own mercy; but on condition that we walk with perseverance in that grace which in the first instance we received.

11. "For the law was given by Moses;" which law held the guilty. For what saith the apostle? "The law entered that the offence might abound." It was a benefit to the proud that the offence abounded, for they gave much to themselves, and, as it were, attributed much to their own strength; and they were unable to fulfil righteousness without the aid of Him who had commanded it. God, desirous to subdue their

[1] 1 Tim. i. 13. [2] 2 Tim. iv. 6–8.

pride, gave the law, as if saying: Behold, fulfil, and do not think that there is One wanting to command. One to command is not wanting, but one to fulfil.

12. If, then, there is one wanting to fulfil, whence does he not fulfil? Because born with the heritage of sin and death. Born of Adam, he drew with him that which was there conceived. The first man fell, and all who were born of him from him derived the concupiscence of the flesh. It was needful that another man should be born who derived no concupiscence. A man and a man: a man to death and a man to life. Thus saith the apostle: "Since, indeed, by man death, by man also the resurrection of the dead." By which man death, and by which man the resurrection of the dead? Do not make haste: he goes on to say, "For as in Adam all die, so also in Christ shall all be made alive."[1] Who belong to Adam? All who are born of Adam. Who to Christ? All who were born through Christ. Wherefore all in sin? Because no one was born except through Adam. But that they were born of Adam was of necessity, arising from damnation; to be born through Christ is of will and grace. Men are not compelled to be born through Christ: not because they wished were they born of Adam. All, however, who are of Adam are sinners with sin: all who are through Christ are justified, and just not in themselves, but in Him. For in themselves, if thou shouldest ask, they belong to Adam: in Him, if thou shouldest ask, they belong to Christ. Wherefore? Because He, the Head, our Lord Jesus Christ, did not come with the heritage of sin; but He came nevertheless with mortal flesh.

13. Death was the punishment of sins; in the Lord was the gift of mercy, not the punishment of sin. For the Lord had nothing on account of which He should justly die. He Himself says, "Behold, the prince of this world cometh, and findeth nothing in me." Wherefore then dost Thou die? "But that all may know that I do the will of my Father, arise, let us go hence."[2] He had not in Himself any reason why He should die, and He died: thou hast such a reason, and dost thou refuse to die? Do not refuse to bear with an equal mind thy desert, when He did not refuse to suffer, to

[1] 1 Cor. xv. 21, 22. [2] John xiv. 30, 31.

deliver thee from eternal death. A man and a man; but the one nothing but man, the other God-man. The one a man of sin, the other of righteousness. Thou didst die in Adam, rise in Christ; for both are due to thee. Now thou hast believed in Christ, render nevertheless that which thou owest through Adam. But the chain of sin shall not hold thee eternally; because the temporal death of thy Lord slew thine eternal death. The same is grace, my brethren, the same is truth, because promised and manifested.

14. This grace was not in the Old Testament, because the law threatened, did not bring aid; commanded, did not heal; made manifest, but did not take away our feebleness: but it prepared the way for that Physician who was to come with grace and truth; as a physician who, about to come to any one to cure him, might first send his servant that he might find the sick man bound. He was not sound; he did not wish to be made sound; and lest he should be made sound, he boasted that he was so. The law was sent, it bound him; he finds himself accused, now he exclaims against the bandage. The Lord comes, cures with somewhat bitter and sharp medicines: for He says to the sick, Bear; He says, Endure; He says, Love not the world, have patience, let the fire of continence cure thee, let thy wounds endure the sword of persecutions. Wert thou greatly terrified although bound? He, free and unbound, drank what He gave to thee; He first suffered that He might console thee, saying, as it were, that which thou fearest to suffer for thyself, I first suffer for thee. This is grace, and great grace. Who can praise it in a worthy manner?

15. I speak, my brethren, regarding the humility of Christ. Who can speak regarding the majesty of Christ, and the divinity of Christ? In explaining and speaking of the humility of Christ, to do so in any fashion we find ourselves not sufficient, indeed wholly insufficient: we commend Him entire to your thoughts, we do not endeavour to fill Him up to your hearing. Consider the humility of Christ. But who, thou sayest, may explain it to us, unless thou declare it? Let Him declare it within. Better does He declare it who dwelleth within, than he who crieth without. Let Himself

show to you the grace of His humility, who has begun to dwell in your hearts. But now, if in explaining and setting forth His humility we are deficient, who can speak of His majesty? If "the Word made flesh" disturbs us, who shall explain "In the beginning was the Word"? Keep hold then, brethren, upon the entireness of Christ.

16. "The law was given by Moses: grace and truth came by Jesus Christ." By a servant was the law given, and made men guilty: by an Emperor was pardon given, and delivered the guilty. "The law was given by Moses." Let not the servant attribute to himself more than was done through him. Chosen to a great ministry as one faithful in his house, but yet a servant, he is able to act according to the law, but cannot release from the guilt of the law. "The law," then, "was given by Moses: grace and truth came by Jesus Christ."

17. And lest, perhaps, any one should say, And did not grace and truth come through Moses, who saw God? immediately he adds, "No one hath seen God at any time." And how did God become known to Moses? Because the Lord revealed Himself to His servant. What Lord? The same Christ, who sent the law beforehand by His servant, that He might Himself come with grace and truth. "For no one hath seen God at any time." And whence did He appear to that servant as far as he was able to receive Him? But "the Only-begotten," he says, "who is in the bosom of the Father, He has declared Him." What signifieth "in the bosom of the Father"? In the secret of the Father. For God has not a bosom, as we have, in our garments, nor is He to be thought of sitting, as we do, nor is He girt with a girdle so as to have a bosom; but because our bosom is within, the secret of the Father is called the bosom of the Father. And He who knew the Father, being in the secret of the Father, He declared Him. "For no man hath seen God at any time." He then came and narrated whatever He saw. What did Moses see? Moses saw a cloud, he saw an angel, he saw a fire. All that is the creature: it bore the type of its Lord, but did not manifest the presence of the Lord Himself. For thou hast it plainly stated in the law: "And Moses spake with the Lord face to

face, as a friend with his friend."[1] Following the same scripture, thou findest Moses saying: "If I have found grace in Thy sight, show me Thyself plainly, that I may see Thee." And it is little that he said this: he received the reply, "Thou canst not see my face." An angel then spake with Moses, my brethren, bearing the type of the Lord; and all those things which were done by the angel promised that future grace and truth. Those who examine the law well know this; and when we have opportunity to speak somewhat of this matter also, we shall not fail to speak to you, beloved brethren, as far as the Lord may reveal to us.

18. But know this, that all those things which were seen in bodily form were not that substance of God. For we saw those things with the eyes of the flesh: how is the substance of God seen? Interrogate the Gospel: "Blessed are the pure in heart; for they shall see God."[2] There have been men who, deceived by the vanity of their hearts, have said, The Father is invisible, but the Son is visible. How visible? If on account of His flesh, because He took flesh, the matter is manifest. For of those who saw the flesh of Christ, some believed, some crucified; and those who believed doubted when He was crucified; and unless they had touched the flesh after the resurrection, their faith would not have been recalled. If, then, on account of His flesh the Son was visible, that we also grant, and it is the catholic faith; but if before He took flesh, as they say, that is, before He became incarnate, they are greatly deluded, and grievously err. For those visible and bodily appearances took place through the creature, in which a type might be exhibited: not in any fashion was the substance itself shown and made manifest. Give heed, beloved brethren, to this easy proof. The wisdom of God cannot be beheld by the eyes. Brethren, if Christ is the Wisdom of God and the Power of God;[3] if Christ is the Word of God, and if the word of man is not seen with the eyes, can the Word of God be so seen?

19. Expel, therefore, from you hearts carnal thoughts, that you may be really under grace, that you may belong to the New Testament. Therefore is life eternal promised in the

[1] Ex. xxxiii. 11, 13, 20. [2] Matt. v. 8. [3] 1 Cor. i. 24.

New Testament. Read the Old Testament, and see that the same things were enjoined upon a people yet carnal as upon us. For to worship one God is also enjoined upon us. "Thou shalt not take the name of the Lord thy God in vain" is also enjoined upon us, which is the second commandment. "Observe the Sabbath-day" is enjoined on us more than on them, because it is commanded to be spiritually observed. For the Jews observe the Sabbath in a servile manner, using it for luxuriousness and drunkenness. How much better would their women be employed in spinning wool than in dancing on that day in the balconies? God forbid, brethren, that we should call that an observance of the Sabbath. The Christian observes the Sabbath spiritually, abstaining from servile work. For what is it to abstain from servile work? From sin. And how do we prove it? Ask the Lord: "Whosoever committeth sin is the servant of sin."[1] Therefore is the spiritual observance of the Sabbath enjoined upon us. Now all those commandments are more enjoined on us, and are to be observed: "Thou shalt not kill. Thou shalt not commit adultery. Thou shalt not steal. Thou shalt not bear false witness. Honour thy father and thy mother. Thou shalt not covet thy neighbour's goods. Thou shalt not covet thy neighbour's wife."[2] Are not all these things enjoined upon us also? But ask what is the reward, and thou wilt find it there said: "That thine enemies may be driven forth before thy face, and that you may receive the land which God promised to your fathers."[3] Because they were not able to comprehend invisible things, they were held by the visible. Wherefore held? Lest they should perish altogether, and slip into idol-worship. For they did this, my brethren, as we read, forgetful of the great miracles which God performed before their eyes. The sea was divided; a way was made in the midst of the waves; their enemies following, were covered by the same waves through which they passed:[4] and yet when Moses, the man of God, had departed from their sight, they asked for an idol, and said, "Make us gods to go before us; for this man has deserted us." Their whole hope was placed

[1] John viii. 34.
[2] Ex. xx. 3-17.
[3] Lev. xxvi. 1-13.
[4] Ex. xiv. 21-31.

in man, not in God. Behold, the man is dead: was God dead who had rescued them from the land of Egypt? And when they had made to themselves the image of a calf, they offered it adoration, and said, "These be thy gods, O Israel, which delivered thee out of the land of Egypt."[1] How soon forgetful of such manifest grace! By what means could such a people be held except by carnal promises?

20. The same things are commanded in the Decalogue as we are commanded to observe; but the same promises are not made as to us. What is promised to us? Life eternal. "And this is life eternal, that they know Thee, the only true God, and Jesus Christ whom Thou hast sent."[2] The knowledge of God is promised: that is, grace for grace. Brethren, we now believe, we do not see; for faith the reward will be to see what we believe. The prophets knew this, but it was concealed before He came. For a certain lover sighing, says in the Psalms: "One thing have I desired of the Lord, that will I seek after." And dost thou ask what he seeks? For perhaps he seeks a land flowing with milk and honey carnally, although this is to be spiritually sought and desired; or perhaps the subjection of his enemies, or the death of foes, or the power and riches of this world. For he glows with love, and sighs greatly, and burns and pants. Let us see what he desires: "One thing have I desired of the Lord, that will I seek after." What is it that he doth seek after? "That I may dwell," saith he, "in the house of the Lord all the days of my life." And suppose that thou dwellest in the house of the Lord, from what source will thy joy there be derived? "That I may behold," saith he, "the beauty of the Lord."[3]

21. My brethren, wherefore do you cry out, wherefore do you exult, wherefore do you love, unless that a spark of this love is there? What do you desire? I ask you. Can it be seen with the eyes? Can it be touched? Is it some fairness which delights the eyes? Are not the martyrs vehemently beloved; and when we commemorate them do we not burn with love? What is it that we love in them, brethren? Limbs torn by wild beasts? What is more revolting if thou askest the eyes of the flesh? what more fair if thou askest the eyes of the heart?

[1] Ex. xxxii. 1–4. [2] John xvii. 3. [3] Ps. xxvi. 4.

How appears in your eyes a very fair young man who is a thief? How shocked are your eyes! Are the eyes of the flesh shocked? If you interrogate them, nothing is more shapely and better formed than that body; the symmetry of the limbs and the beauty of the colour attract the eyes; and yet, when thou hearest that he is a thief, your mind recoils from the man. Thou beholdest on the other hand a bent old man, leaning upon a staff, scarcely moving himself, ploughed all over with wrinkles. Thou hearest that he is just: thou lovest and embracest him. Such are the rewards promised to us, my brethren: love such, sigh after such a kingdom, desire such a country, if you wish to arrive at that with which our Lord came, that is, at grace and truth. But if you covet bodily rewards from God, thou art still under the law, and therefore thou shalt not fulfil the law. For when thou seest those temporal things granted to those who offend God, thy steps falter, and thou sayest to thyself: Behold, I worship God, daily I run to church, my knees are worn with prayers, and yet I am constantly sick: there are men who commit murders, who are guilty of robberies, and yet they exult and have abundance; it is well with them. Was it such things that thou soughtest from God? Surely thou didst belong to grace. If, therefore, God gave to thee grace, because He gave freely, love freely. Do not for the sake of reward love God; let Him be the reward. Let thy soul say, "One thing have I desired of the Lord, that will I seek after; that I may dwell in the house of the Lord all the days of my life, that I may behold the beauty of the Lord." Do not fear that thine enjoyment will fail through satiety: such will be that enjoyment of beauty that it will ever be present to thee, and thou shalt never be satisfied; indeed thou shalt be always satisfied, and yet never satisfied. For if I shall say that thou shalt not be satisfied, it will mean famine; and if I shall say thou shalt be satisfied, I fear satiety: where neither satiety nor famine are, I know not what to say; but God has that which He can manifest to those who know not how to express it, yet believe that they shall receive.

TRACTATE IV.

JOHN I. 19–33.

YOU have very often heard, holy brethren, and you know well, that John the Baptist, in proportion as he was greater than those born of women, and was more humble in his acknowledgment of the Lord, obtained the grace of being the friend of the Bridegroom; zealous for the Bridegroom, not for himself; not seeking his own honour, but that of his Judge, whom as a herald he preceded. Therefore, to the prophets who went before, it was granted to predict concerning Christ; but to this man, to point Him out with the finger. For as Christ was unknown by those who did not believe the prophets before He came, He remained unknown to them even when present. For He had come humbly and concealed from the first; the more concealed in proportion as He was more humble: but the people, despising in their pride the humility of God, crucified their Saviour, and made Him their condemner.

2. But will not He who at first came concealed, because humble, come again manifested, because exalted? You have just listened to the Psalm: "God shall come manifestly, and our God shall not keep silence."[1] He was silent that He might be judged, He will not be silent when He begins to judge. It would not have been said, "He will come manifestly," unless at first He had come concealed; nor would it have been said, "He shall not keep silence," unless He had first kept silence. How was He silent? Interrogate Isaiah: "He was brought as a sheep to the slaughter, and as a lamb before his shearer was dumb, so He opened not His mouth."[2] "But He shall come manifestly, and shall not keep silence." In what manner "manifestly"? "A fire shall go before Him, and

[1] Ps. l. 3. [2] Isa. liii. 7.

round about Him a strong tempest."[1] That tempest has to carry away all the chaff from the floor, which is now being threshed; and the fire has to burn what the tempest carries away. But now He is silent; silent in judgment, but not silent in precept. For if Christ is silent, what is the purpose of these Gospels? what the purpose of the voices of the apostles, what of the canticles of the Psalms, what of the declarations of the prophets? In all these Christ is not silent. But now He is silent in not taking vengeance: He is not silent in not giving warning. But He will come in glory to take vengeance, and will manifest Himself even to all who do not believe on Him. But now, because when present He was concealed, it behoved that He should be despised. For unless He had been despised, He would not have been crucified; if He had not been crucified, He would not have shed His blood—the price by which He redeemed us. But that He might give a price for us, He was crucified; that He might be crucified, He was despised; that He might be despised, He appeared in humility.

3. Yet because He appeared as it were in the night, in a mortal body, He lighted for Himself a lamp by which He might be seen. That lamp was John,[2] concerning whom you lately heard many things: and the present passage of the evangelist contains the words of John; in the first place, and it is the chief point, his confession that he was not the Christ. But so great was the excellence of John, that men might have believed him to be the Christ: and in this he gave a proof of his humility, that he said he was not when he might have been believed to have been the Christ; therefore, "This is the testimony of John, when the Jews sent priests and Levites to him from Jerusalem to ask him, Who art thou?" But they would not have sent unless they had been moved by the excellence of his authority who ventured to baptize. "And he confessed, and denied not." What did he confess? "And he confessed, I am not the Christ."

4. "And they asked him, What then? Art thou Elias?" For they knew that Elias was to precede Christ. For to no Jew was the name of Christ unknown. They did not think

[1] Ps. xlix. 3. [2] John v. 35.

that he was the Christ; but they did not think that Christ would not come at all. When they were hoping that He would come, they were offended at Him when He was present, and stumbled at Him as on a low stone. For He was as yet a small stone, already indeed cut out of the mountain without hands; as saith Daniel the prophet, that he saw a stone cut out of the mountain without hands. But what follows? "And that stone," saith he, "grew, and became a great mountain, and filled the whole face of the earth."[1] Mark then, my beloved brethren, what I say: Christ, before the Jews, was already cut out from the mountain. The prophet wishes that by the mountain should be understood the Jewish kingdom. But the kingdom of the Jews had not filled the whole face of the earth. The stone was cut out from thence, because from thence was the Lord born on His advent among men. And wherefore without hands? Because without the co-operation of man did the Virgin bear Christ. Now then was that stone cut out without hands before the eyes of the Jews; but it was humble. Not without reason; because not yet had that stone increased and filled the whole earth: that He showed in His kingdom, which is the Church, with which He has filled the whole face of the earth. Because then it had not yet increased, they stumbled at Him as at a stone: and that happened in them which is written, "Whosoever shall fall upon that stone shall be broken; but on whomsoever that stone shall fall, it will grind them to powder."[2] At first they fell upon Him lowly: as the lofty One He shall come upon them; but that He may grind them to powder when He comes in His exaltation, He first broke them in His lowliness. They stumbled at Him, and were broken; they were not ground, but broken: He will come exalted and will grind them. But the Jews were to be pardoned because they stumbled at a stone which had not yet increased. What sort of persons are those who stumble at the mountain itself? Already you know who they are of whom I speak. Those who deny the Church diffused through the whole world, do not stumble at the lowly stone, but at the mountain itself: because this the stone became as it grew. The blind Jews did

[1] Dan. ii. 34, 35. [2] Luke xx. 18.

not see the lowly stone: but how great blindness not to see the mountain!

5. They saw Him then lowly, and did not know Him. He was pointed out to them by a lamp. For in the first place he, than whom no greater had arisen of those born of women, said, "I am not the Christ." It was said to him, "Art thou Elias? He answered, I am not." For Christ sends Elias before Him: and he said, "I am not," and occasioned a question for us. For it is to be feared lest men, insufficiently understanding, think that John contradicted what Christ said. For in a certain place, when the Lord Jesus Christ said certain things in the Gospel regarding Himself, His disciples answered Him: "How then say the scribes," that is, those skilled in the law, "that Elias must first come?" And the Lord said, "Elias is already come, and they have done unto him what they listed;" and, if you wish to know, John the Baptist is he.[1] The Lord Jesus Christ said, "Elias is already come, and John the Baptist" is he; but John, being interrogated, confessed that he was not Elias, in the same manner that he confessed that he was not Christ. And as his confession that he was not Christ was true, so was his confession that he was not Elias. How then shall we compare the words of the herald with the words of the Judge? Away with the thought that the herald speaks falsehood; for that which he speaks he hears from the Judge. Wherefore then did he say, "I am not Elias;" and the Lord, "He is Elias"? Because the Lord Jesus Christ wished in him to prefigure His own advent, and to say that John was in the spirit of Elias. And what John was to the first advent, that will Elias be to the second advent. As there are two advents of the Judge, so are there two heralds. The Judge indeed was the same, but the heralds two, but not two judges. It was needful that in the first instance the Judge should come to be judged. He sent before Him His first herald; He called him Elias, because Elias will be in the second advent what John was in the first.

6. For mark, beloved brethren, how true it is what I say. When John was conceived, or rather when he was born, the

[1] Matt. xvii. 10-13; Matt. xi. 14, Vulg.

Holy Spirit prophesied that this would be fulfilled in him: "And he shall be," he said, "the forerunner of the Highest, in the spirit and power of Elias."[1] What signifieth "in the spirit and power of Elias"? In the same Holy Spirit in the room of Elias. Wherefore in room of Elias? Because what Elias will be to the second, that John was to the first advent. Rightly therefore, speaking literally, did John reply. For the Lord spoke figuratively, "Elias, the same is John;" but he, as I have said, spoke literally when he said, "I am not Elias." Neither did John speak falsely, nor did the Lord speak falsely; neither was the word of the herald nor of the Judge false, if only thou understand. But who shall understand? He who shall have imitated the lowliness of the herald, and shall have acknowledged the loftiness of the Judge. For nothing was more lowly than the herald. My brethren, in nothing had John greater merit than in this humility, inasmuch as when he was able to deceive men, and to be thought Christ, and to have been received in the place of Christ (for so great were his grace and his excellency), nevertheless he openly confessed and said, "I am not the Christ." "Art thou Elias?" If he had said, I am Elias, it would have been as if Christ were already coming in His second advent to judge, not in His first to be judged. As if saying, Elias is yet to come, "I am not," said he, "Elias." But give heed to the lowly One before whom John came, that you may not feel the lofty One before whom Elias came. For thus also did the Lord complete the saying: "John the Baptist is he which is to come." He came as a figure of that in which Elias is to come in his own person. Then Elias will in his own proper person be Elias, now in similitude he was John. Now John in his own proper person is John, in similitude Elias. The two heralds gave to each other their similitudes, and kept their own proper persons; but the Judge is one Lord, whether preceded by this herald or by that.

7. "And they asked him, What then? Art thou Elias? And he said, No. And they said unto him, Art thou a prophet? and he answered, No! They said therefore unto him, Who art thou? that we may give an answer to them that

[1] Luke i. 17.

sent us. What sayest thou of thyself? He saith, I am the voice of one crying in the wilderness."[1] That said Isaiah. This prophecy was fulfilled in John, "I am the voice of one crying in the wilderness." Crying what? "Prepare ye the way of the Lord, make straight the paths of our God." Would it not have seemed to you that a herald would have cried, "Go away, make room." Instead of the herald's cry "Go away," John says "Come." The herald makes men stand back from the judge; to the Judge John calls. Yes, indeed, John calls men to the lowly One, that they may not experience what He will be as the exalted Judge. "I am the voice of one crying in the wilderness, Prepare ye the way of the Lord, as said the prophet Isaiah." He did not say, I am John, I am Elias, I am a prophet. But what did he say? This I am called, "The voice of one crying in the wilderness, Prepare the way for the Lord: I am the prophecy itself."

8. "And they which were sent were of the Pharisees," that is, of the chief men among the Jews; "and they asked him and said unto him, Why baptizest thou then, if thou be not the Christ, nor Elias, nor a prophet?" As if it seemed to them audacity to baptize, as if they meant to inquire, in what character baptizest thou? We ask whether thou art the Christ; thou sayest that thou art not. We ask whether thou perchance art His precursor, for we know that before the advent of Christ, Elias will come; thou answerest that thou art not. We ask, if perchance thou art some herald come long before, that is, a prophet, and hast received that power, and thou sayest that thou art not a prophet. And John was not a prophet; he was greater than a prophet. The Lord gave such testimony concerning him: "What went ye out into the wilderness to see? A reed shaken with the wind?" Of course implying that he was not shaken by the wind; because John was not such an one as is moved by the wind; for he who is moved by the wind is blown upon by every seductive blast. "But what went ye out for to see? A man clothed in soft raiment?" For John was clothed in rough garments; that is, his tunic was of camel's hair. "Behold, they who are clothed in soft raiment are in kings' houses." You did not

[1] Isa. xl. 3.

then go out to see a man clothed in soft raiment. "But what went ye out for to see? A prophet? Yea, I say unto you, one greater than a prophet is here;"[1] for the prophets prophesied of Christ a long time before, John pointed Him out as present.

9. "Why baptizest thou then, if thou be not the Christ, nor Elias, nor a prophet? John answered them, saying, I baptize with water; but there standeth One among you whom ye know not." For, very truly, He was not seen, being humble, and therefore was the lamp lighted. Observe how John gives place, who might have been accounted other than he was. "He it is who cometh after me, who is made before me" (that is, as we have already said, is "preferred before me"), "whose shoe's latchet I am not worthy to unloose." How greatly did he humble himself! And therefore he was greatly lifted up; for he that humbleth himself shall be exalted.[2] Hence, holy brethren, you ought to note that if John so humbled himself as to say, "I am not worthy to unloose His shoe-latchet," what need they have to be humbled who say, "We baptize; what we give is ours, and what is ours is holy." He said, Not I, but He; they say, We. John is not worthy to unloose His shoe's latchet; and if he had said he was worthy, how humble would he still have been! And if he had said he was worthy, and had spoken thus, "He came after me who is made before me, the latchet of whose shoe I am only worthy to unloose," he would have greatly humbled himself. But when he says that he is not worthy even to do this, truly was he full of the Holy Spirit, who in such fashion as a servant acknowledged his Lord, and merited to be made a friend instead of a servant.

10. "These things were done in Bethany, beyond Jordan, where John was baptizing. The next day John saw Jesus coming unto him, and saith, Behold the Lamb of God; behold Him who taketh away the sin of the world!" Let no one so arrogate to himself as to say that he taketh away the sin of the world. Give heed now to the proud men at whom John pointed the finger. The heretics were not yet born, but already were they pointed out; against them he then cried from the river, against whom he now cries from the Gospel.

[1] Matt. xi. 7–9. [2] Luke xiv. 11.

Jesus comes, and what says he? "Behold the Lamb of God!" If to be innocent is to be a lamb, then John was a lamb, for was not he innocent? But who is innocent? To what extent innocent? All come from that branch and shoot, concerning which David sings, even with groanings, "Behold, I was shapen in iniquity; and in sin did my mother conceive me."[1] Alone, then, was He, the Lamb who came, not so. For He was not conceived in iniquity, because not conceived of mortality; nor did His mother conceive Him in sin, whom the Virgin conceived, whom the Virgin brought forth; because by faith she conceived, and by faith received Him. Therefore, "Behold the Lamb of God." He is not a branch derived from Adam: flesh only did he derive from Adam, Adam's sin He did not assume. He who took not upon Him sin from our lump, He it is who taketh away our sin. "Behold the Lamb of God, who taketh away the sin of the world!"

//. You know that certain men say sometimes, We take away sin from men, we who are holy; for if he be not holy who baptizeth, how taketh he away the sin of another, when he is a man himself full of sin? In opposition to these disputations, let us not speak our own words, let us read what John says: "Behold the Lamb of God; behold Him who taketh away the sin of the world!" Let there not be presumptuous confidence of men upon men; let not the sparrow flee to the mountains, but let it trust in the Lord;[2] and if it lift its eyes to the mountains, from whence cometh aid to it, let it understand that its aid is from the Lord who made heaven and earth.[3] So great is the excellence of John, that to him it is said, "Art thou the Christ?" He says, No. Art thou Elias? He says, No. Art thou a prophet? He says, No. Wherefore then dost thou baptize? "Behold the Lamb of God; behold Him who taketh away the sin of the world! This is He of whom I spake, After me cometh a Man who was made before me; for He was before me." "Cometh after me," because He was born later; "was made before me," because preferred before me; "He was before me," because, "In the beginning was the Word, and the Word was with God, and the Word was God."

[1] Ps. li. 7. [2] Ps. x. 2. [3] Ps. cxii. 1, 2.

12. "And I knew Him not," he said; "but that He might be made manifest to Israel, therefore came I baptizing with water. And John bare record, saying, I saw the Spirit descending from heaven like a dove, and it abode upon Him. And I knew Him not: but He that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and abiding upon Him, the same is He which baptizeth with the Holy Ghost. And I saw, and bare record that this is the Son of God." Give heed for a little, beloved. When did John learn Christ? For he was sent to baptize with water. They asked, Wherefore? That He might be made manifest to Israel, he said. Of what profit was the baptism of John? My brethren, if it had profited in any respect, it would have remained now, and men would have been baptized with the baptism of John, and thus have come to the baptism of Christ. But what saith he? "That He might be made manifest to Israel,"—that is, to Israel itself, to the people Israel, so that Christ might be made manifest to it,—therefore he came baptizing with water. John received the ministry of baptism, that by the water of repentance he might prepare the way for the Lord, not being himself the Lord; but where the Lord was known, it was superfluous to prepare for Him the way, for to those who knew Him He became Himself the way; therefore the baptism of John did not last long. But how was the Lord pointed out? Lowly, that John might so receive a baptism in which the Lord Himself should be baptized.

13. And was it needful for the Lord to be baptized? I instantly reply to any one who asks this question: Was it needful for the Lord to be born? Was it needful for the Lord to be crucified? Was it needful for the Lord to die? Was it needful for the Lord to be buried? If He undertook for us so great humiliation, might He not also receive baptism? And what profit was there that he received the baptism of a servant? That thou mightest not disdain to receive the baptism of the Lord. Give heed, beloved brethren. Certain catechumens were to arise in the Church of higher grace. It sometimes comes to pass that you see a catechumen who practises continence, bids farewell to the world, renounces all his possessions, distributing them to the poor; and although but

a catechumen, instructed in the saving doctrine better, perhaps, than many of the faithful. It is to be feared regarding such an one that he may say to himself about holy baptism, whereby sins are remitted, What more shall I receive? Behold, I am better than this faithful man, and this,—having in his mind those among the faithful who are either married, or who are perhaps ignorant, or who keep possession of their property, while he has given his to the poor,—and considering himself better than those who have been already baptized, he deigns not to come to baptism, saying, Am I to receive what this man has, and this? thinking of persons whom he despises, and, as it were, considers it an indignity to receive that which inferiors have received, because he appears to himself to be already better than they; and, nevertheless, all his sins are upon him, and without coming to saving baptism, wherein all sins are remitted, he cannot, with all his excellence, enter into the kingdom of heaven. But the Lord, in order to invite such excellence to his baptism, that sins might be remitted, Himself came to the baptism of His servant; and although He had no sin to be remitted, nor was there anything in Him that needed to be washed, He received baptism from a servant; and by so doing, addressed Himself to the son carrying himself proudly, and exalting himself, and disdaining, perhaps, to receive along with the ignorant that from which salvation comes to him, and said to him: How dost thou extend thyself? How dost thou exalt thyself? How great is thy excellence? How great is thy grace? Can it be greater than mine? If I come to the servant, dost thou disdain to come to the Lord? If I have received the baptism of the servant, dost thou disdain to be baptized by the Lord?

14. But that you may know, my brethren, that not from a necessity of any chain of sin did the Lord come to this John, as the other evangelists say when the Lord came to him to be baptized, John himself said, "Comest Thou to me? I have need to be baptized of Thee."[1] What did He reply to him? "Suffer it to be so now: let all righteousness be fulfilled." What meaneth "let all righteousness be fulfilled"? I came to die for men, have I not to be baptized for men? What

[1] Matt. iii. 14, 15.

meaneth "let all righteousness be fulfilled"? Let all humility be fulfilled. What then? Was not He to accept baptism from a good servant who accepted suffering at the hands of evil servants? Give heed then. The Lord being baptized, if John for this end baptized, that by means of his baptism the Lord might manifest His humility, should no one else have been baptized with the baptism of John? But many were baptized with the baptism of John. When the Lord was baptized with the baptism of John, the baptism of John ceased. John was forthwith cast into prison. Afterwards we do not find that any one is baptized with that baptism. If, then, John came baptizing for this end, that the humility of the Lord might be made manifest to us, in order that we might not disdain to receive from the Lord that which the Lord had received from a servant, should John have baptized the Lord alone? But if John had baptized the Lord alone, some would have thought that the baptism of John was more holy than that of Christ: as if Christ alone had been found worthy to be baptized with the baptism of John, but the human race with that of Christ. Give heed, beloved brethren. With the baptism of Christ we have been baptized, and not only we, but the whole world, and this will continue to the end. Which of us can in any respect be compared with Christ, whose shoe's latchet John declared himself unworthy to unloose? If, then, the Christ, a man of such excellence, a man who is God, had been alone baptized with the baptism of John, what were men likely to say? What a baptism was that of John! His was a great baptism, an ineffable sacrament; behold, Christ alone deserved to be baptized with the baptism of John. And thus the baptism of the servant would appear greater than the baptism of the Lord. Others were also baptized with the baptism of John, that the baptism of John might not appear better than the baptism of Christ; but baptized also was the Lord, that through the Lord receiving the baptism of the servant, other servants might not disdain to receive the baptism of the Lord: for this end, then, was John sent.

15. But did he know Christ, or did he not know Him? If he did not know Him, wherefore did He say, when Christ came to the river, "I have need to be baptized of Thee"?

that is to say, I know who Thou art. If, then, he already knew Him, assuredly he knew Him when he saw the dove descending. It is evident that the dove did not descend upon the Lord until after He went up out of the water of baptism. "The Lord having been baptized, went up out of the water, and the heavens were opened, and he saw a dove descending on Him." If, then, the dove descended after the baptism, and if, before the Lord was baptized, John said to Him, "Comest Thou to me? I have need to be baptized of Thee;" that is to say, before he knew Him to whom he said, "Comest Thou to me? I have need to be baptized of Thee;"—how then said he, "And I knew Him not: but He who sent me to baptize with water, the same said to me, Upon whom thou seest the Spirit descending as a dove, and abiding upon Him, the same is He which baptizeth with the Holy Ghost"? It is not an insignificant question, my brethren. If you have seen the question, you have seen not a little; it remains that the Lord give the solution of it. This, however, I say, if you have seen the question, it is no small matter. Behold, John is placed before your eyes, standing beside the river. Behold John the Baptist. Behold, the Lord comes, as yet to be baptized, not yet baptized. Hear the voice of John, "Comest Thou to me? I have need to be baptized of Thee." Behold, already he knew the Lord, by whom He wishes to be baptized. The Lord, having been baptized, goes up out of the water; the heavens are opened, the Spirit descends; then John knows Him. If then for the first time he knew Him, why did he say before, "I have need to be baptized of Thee"? But if he did not then recognise Him for the first time, because he knew Him already, what is the meaning of what he said, "I knew Him not: but He that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and abiding upon Him, as a dove, the same is He which baptizeth with the Holy Ghost"?

16. My brethren, this question if solved to-day would oppress you, I do not doubt, for already have I spoken many words. But know that the question is of such a character that alone it is able to extinguish the party of Donatus. I have said thus much, my beloved, in order to gain your attention, as is my

wont; and also in order that you may pray for us, that the Lord may grant to us to speak what is suitable, and that you may be found worthy to receive what is suitable. In the meantime, be pleased to defer the question for to-day. But in the meantime, I say this briefly, until I give a fuller solution: Inquire peacefully, without quarrelling, without contention, without altercations, without enmities; both seek by yourselves, and inquire of others, and say, "This question our bishop proposed to us to-day, and he will resolve it at a future time, if the Lord will." But whether it be resolved or not, reckon that I have propounded what appears to me of importance; for it does seem of considerable importance. John says, "I have need to be baptized of Thee," as if he knew Christ. For if he did not know Him by whom he wished to be baptized, he spoke rashly when he said, "I have need to be baptized of Thee." Therefore he knew Him. If he knew Him, what is the meaning of the saying, "I knew Him not: but He that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and abiding upon Him, as a dove, the same is He which baptizeth with the Holy Ghost"? What shall we say? That we do not know when the dove came? Lest perchance they[1] take refuge in this, let the other evangelists be read, who have spoken of this matter more plainly, and we find most evidently that the dove then descended when the Lord came up out of the water. Upon Him baptized the heavens opened, and He saw the Spirit descending.[2] If it was when He was already baptized that John knew Him, how saith he to Him, coming to baptism, "I have need to be baptized of Thee"? Ponder this in the meantime with yourselves, confer upon it, treat of it, one with another. The Lord our God grant that before you hear it from me, the explanation may be revealed to some of you first. Nevertheless, brethren, know this, that by means of the solution of this question, the allegation of the party of Donatus, if they have any sense of shame, will be silenced, and their mouths will be shut regarding the grace of baptism, a matter about which they raise mists to confuse the uninstructed, and spread nets for flying birds.

[1] The Donatists. [2] Matt. iii. 16; Mark i. 10; Luke iii. 21, 22.

TRACTATE V.

Chapter I. 33.

WE have arrived, as the Lord hath willed it, to the day of our promise. He will grant this also, that we may arrive at the fulfilment of the promise. For then those things which we say, if they are useful to us and to you, are from Him; but those things which proceed from man are false, as our Lord Jesus Christ Himself has said, "He that speaketh a lie speaketh of his own."[1] No one has anything of his own except falsehood and sin. But if man has any truth and justice, it is from that fountain after which we ought to thirst in this desert, so that being, as it were, bedewed by some drops from it, and comforted in the meantime in this pilgrimage, we may not fail by the way, but reach His rest and satisfying fulness. If then "he that speaketh a lie speaketh of his own," he who speaketh the truth speaketh of God. John is true, Christ is the Truth; John is true, but every true man is true from the Truth. If, then, John is true, and a man cannot be true except from the Truth, from whom was he true, unless from Him who said, "I am the truth"?[2] The Truth, then, could not speak contrary to the true man, or the true man contrary to the Truth. The Truth sent the true man, and he was true because sent by the Truth. If it was the Truth that sent John, then it was Christ that sent him. But that which Christ does with the Father, the Father does; and what the Father does with Christ, Christ does. The Father does nothing apart from the Son, nor the Son anything apart from the Father: inseparable love, inseparable unity, inseparable majesty, inseparable power, according to these words which He Himself propounded, "I and my Father are one."[3] Who then sent John? If we say the Father, we speak truly; if we say the Son, we speak truly;

[1] John viii. 44. [2] John xiv. 6. [3] John x. 30.

but to speak more plainly, we say the Father and the Son. But whom the Father and the Son sent, one God sent; because the Son said, "I and the Father are one." How, then, did he not know Him by whom he was sent? For he said, "I knew Him not: but He that sent me to baptize with water, the same said unto me." I interrogate John: "Who sent thee to baptize with water? what did He say to thee?" "Upon whom thou shalt see the Spirit descending as a dove, and abiding upon Him, the same is He which baptizeth with the Holy Ghost." Is it this, O John, that He said to thee who sent thee? It is manifest that it was this; who, then, sent thee? Perhaps the Father. True God is the Father, and the Truth is God the Son: if the Father without the Son sent thee, God without the Truth sent thee; but if thou art true, because thou dost speak the truth, and dost speak of the Truth, the Father did not send thee without the Son, but the Father and the Son together sent thee. If, then, the Son sent thee with the Father, how didst thou not know Him by whom thou wast sent? He whom thou hadst seen in the Truth, Himself sent thee that He might be recognised in the flesh, and said, "Upon whom thou shalt see the Spirit descending as a dove, and abiding upon Him, the same is He which baptizeth with the Holy Ghost."

2. Did John hear this that he might know Him whom he had not known, or that he might more fully know Him whom he had already known? For if he had been entirely ignorant of Him, he would not have said to Him when He came to the river to be baptized, "I have need to be baptized of Thee, and comest Thou to me?"[1] He knew Him therefore. But when did the dove descend? When the Lord had been baptized, and was ascending from the water. But if He who sent Him said, "Upon whom thou shalt see the Spirit descending as a dove, and abiding upon Him, the same is He which baptizeth with the Holy Ghost," and he knew Him not, but when the dove descended he learned to know Him, and the time at which the dove descended was when the Lord was going up from the water; but John had known the Lord, when the Lord came to him to the water: it is made plain to us

[1] Matt. iii. 14.

that John after a manner knew, and after a manner did not at first know the Lord. And unless we understand it so, he was a liar. How was he true acknowledging the Lord and saying, "Comest Thou to me to be baptized," and, "I have need to be baptized of Thee"? Is he true when he said this? And how is he again true when he saith, "I knew Him not: but He that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending as a dove, and abiding upon Him, the same is He which baptizeth with the Holy Ghost"? The Lord was made known by a dove, not to him who knew Him not, but to him who in a manner knew Him, and in a manner knew Him not. It is for us to discover what, in Him, John did not know, and learned by the dove.

3. Why was John sent baptizing? Already, I recollect, I have explained that to you, beloved, according to my ability. For if the baptism of John was necessary for our salvation, it ought even now to be used. For we cannot think that men are not saved now, or that more are not saved now, or that there was one salvation then, another now. If Christ has been changed, the salvation has also been changed; if salvation is in Christ, and Christ Himself is the same, there is the same salvation to us. But why was John sent baptizing? Because it behoved Christ to be baptized. Wherefore did it behove Christ to be baptized? Wherefore did it behove Christ to be born? Wherefore did it behove Christ to be crucified? For if He had come to point out the way of humility, and to make Himself the way of humility; in all things had humility to be fulfilled by Him. He deigned from this to give authority to His own baptism, that His servants might know with what alacrity they ought to run to the baptism of the Lord, when He Himself did not refuse to receive the baptism of a servant. This favour was bestowed upon John that it should be called his baptism.

4. Give heed to this, exercise your discrimination, and know it, beloved. The baptism which John received is called the baptism of John: alone he received such a gift. No one of the just before him and no one after him so received a baptism that it should be called his baptism. He received it

indeed, for of himself he could do nothing: for if any one speaketh of his own, he speaketh of his own a lie. And whence did he receive it except from the Lord Jesus Christ? From Him he received power to baptize whom he afterwards baptized. Do not marvel; for Christ acted in the same manner in respect to John as in respect to His mother. For concerning Christ it was said, "All things were made by Him."[1] If all things were made by him, Mary also was made by Him, of whom Christ was afterwards born. Give heed, beloved; in the same manner that He did create Mary, and was created by Mary, so did He give the baptism of John, and was baptized by John.

5. For this purpose therefore did He receive baptism from John, in order that, receiving what was inferior from an inferior, He might exhort inferiors to receive that which was superior. But wherefore was not He alone baptized by John, if John, by whom Christ was baptized, was sent for this end, to prepare a way for the Lord, that is, for Christ Himself? This we have already explained, but we recur to it, because it is necessary for the present question. If our Lord Jesus Christ had been alone baptized with the baptism of John;—hold fast what we say; let not the world have such power as to efface from your hearts what the Spirit of God has written there; let not the thorns of care have such power as to choke the seed which is being sown in you: for why are we compelled to repeat the same things, but because we are not sure of the memory of your hearts?—and if then the Lord alone had been baptized with the baptism of John, there would be persons who would so reckon it, that the baptism of John was greater than is the baptism of Christ. For they would say, that baptism is so much the greater, that Christ alone deserved to be baptized with it. Therefore, that an example of humility might be given us by the Lord, that the salvation of baptism might be obtained by us, Christ accepted what for Him was not necessary, but on our account was necessary. And again, lest that which Christ received from John should be preferred to the baptism of Christ, others also were permitted to be baptized by John. But for those who were

[1] John i. 3.

baptized by John that baptism did not suffice: for they were baptized with the baptism of Christ; because the baptism of John was not the baptism of Christ. Those who receive the baptism of Christ do not seek the baptism of John; those who received the baptism of John sought the baptism of Christ. Therefore was the baptism of John sufficient for Christ. How should it not be sufficient, when not even it was necessary? For to Him was no baptism necessary; but in order to exhort us to receive His baptism, He received the baptism of His servant. And lest the baptism of the servant should be preferred to the baptism of the Lord, other fellow-servants were baptized with the baptism of the servant. But it behoved those fellow-servants who were baptized with that baptism to be likewise baptized with the baptism of the Lord: but those who were baptized with the baptism of the Lord do not require the baptism of the fellow-servant.

6. Since, then, John had accepted a baptism which may be properly called the baptism of John, but the Lord Jesus Christ would not give His baptism to any, not that no one should be baptized with the baptism of the Lord, but that the Lord Himself should always baptize: that was done, that the Lord should baptize by means of servants; that is to say, those whom the servants of the Lord were to baptize, the Lord baptized, not they. For it is one thing to baptize in the capacity of a servant, another thing to baptize with power. For baptism derives its character from Him through whose power it is given; not from him through whose ministry it is given. As was John, so was his baptism: the righteous baptism of a righteous man; but of a man who had received from the Lord that grace, and so great grace, that he was worthy to be the forerunner of the Judge, and to point Him out with the finger, and to fulfil the saying of that prophecy: "The voice of one crying in the wilderness, Prepare ye the way for the Lord."[1] As was the Lord, such was His baptism: the baptism of the Lord, then, was divine, because the Lord was God.

7. But the Lord Jesus Christ could, if He wished, have given power to one of His servants to give a baptism of his own, as it

[1] Isa. xl. 3.

were, in His stead, and have transferred from Himself the power of baptizing, and assigned it to one of His servants, and have given the same power to the baptism transferred to the servant as it had when bestowed by the Lord. This He would not do, in order that the hope of the baptized might be in him by whom they acknowledged themselves to have been baptized. He would not, therefore, that the servant should place his hope in the servant. And therefore the apostle exclaimed, when he saw men wishing to place their hope in himself, "Was Paul crucified for you? or were ye baptized in the name of Paul?"[1] Paul then baptized as a servant, not as the power itself; but the Lord baptized as the power. Give heed. He was both able to give this power to His servants, and unwilling. For if He had given this power to His servants—that is to say, that what belonged to the Lord should be theirs—there would have been as many baptisms as servants; so that, as we speak of the baptism of John, we should also have spoken of the baptism of Peter, the baptism of Paul, the baptism of James, the baptism of Thomas, of Matthew, of Bartholomew: for we spoke of that baptism as that of John. But perhaps some one objects, and says, Prove to us that that baptism was called the baptism of John. I will prove it from the very words of the Truth Himself, when He asked the Jews, "The baptism of John, whence was it? from heaven, or of men?"[2] Therefore, lest as many baptisms should be spoken of as there are servants who received power from the Lord to baptize, the Lord kept to Himself the power of baptizing, and gave to His servants the ministry. The servant says that he baptizes; he says so rightly, as the apostle says, "And I baptized also the household of Stephanas;"[3] but as a servant. Therefore, if even he be bad, and he happen to have the ministration of baptism, and if men do not know him, but God knows him, God, who has kept the power to Himself, permits baptism to be administered through him.

8. But this John did not know in the Lord. That He was the Lord he knew, and that he ought to be baptized by Him he knew; and he confessed that He was the Truth, and that he, the true man, was sent by the Truth: this he knew. But

[1] 1 Cor. i. 13. [2] Matt. xxi. 25. [3] 1 Cor. i. 16.

what was in Him which he knew not? That he was about to retain to Himself the power of His baptism, and was not to transmit or transfer it to any servant; but that, whether a good servant baptized in a ministerial manner, or whether an evil servant baptized, the person baptized should not know that he was baptized, unless by Him who kept to Himself the power of baptizing. And that you may know, brethren, what John did not know in Him, he learned it by means of the dove: for he knew the Lord; but that He was to retain to Himself the power of baptizing, and not to give it to any servant, he did not yet know. Regarding this he said, "I knew Him not." And that you may know that he there learnt this, give heed to what follows: "But He that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending as a dove, and abiding upon Him, the same is He." What same is He? The Lord? But he already knew the Lord. Suppose, then, that John had said thus far, "I knew Him not: but He that sent me to baptize with water, the same said unto me—" We ask, what He said? It follows: "Upon whom thou shalt see the Spirit descending as a dove, and abiding upon Him." I do not say what follows. In the meantime give heed: "Upon whom thou shalt see the Spirit descending as a dove, and abiding upon Him, the same is He." But what same is He? What did He who sent me mean to teach me by means of a dove? That He was Himself the Lord. Already I knew by whom I was sent; already I knew Him to whom I said, "Comest Thou to me to be baptized? I have need to be baptized of Thee." So far, then, did I know the Lord, that I wished to be baptized by Him, not that He should be baptized by me; and then He said to me, "Suffer it to be so now; for thus it becometh us to fulfil all righteousness." I came to suffer; do I not come to be baptized? "Let all righteousness be fulfilled," says my God to me. Let all righteousness be fulfilled; let me teach entire humility. I know that there will be proud ones in my future people; I know that some men then will be eminent in some grace, so that when they see ordinary persons baptized, they, because they consider themselves better, whether in continence, or in alms-

[1] Matt. iii. 15.

giving, or in doctrine, will perhaps not deign to receive what has been received by their inferiors. It was needful that I should heal them, so that they should not disdain to come to the baptism of the Lord, because I came to the baptism of the servant.

9. Already, then, John knew this, and he knew the Lord. What then did the dove teach? What did He desire to teach by means of the dove—that is, by means of the Holy Spirit thus coming to teach who had sent him to whom He said, "Upon whom thou shalt see the Spirit descending as a dove, and abiding upon Him, the same is He"? Who is this He? The Lord? I know. But didst thou already know this, that the same Lord having the power to baptize, was not to give that power to any servant, but to retain it to Himself, so that all who were baptized by the ministration of the servant, should not impute their baptism to the servant, but to the Lord? Didst thou already know this? I did not know this: so what did He say to me? "Upon whom thou shalt see the Spirit descending as a dove, and abiding upon Him, the same is He who baptizeth with the Holy Ghost." He does not say, "He is the Lord;" He does not say, "He is the Christ;" He does not say, "He is God;" He does not say, "He is Jesus;" He does not say, "He is the One who was born of the Virgin Mary, after thee, before thee." This He does not say, for this John did already know. But what did he not know? That this great authority of baptism the Lord Himself was to have, and to retain to Himself, whether present in the earth or absent in body in the heaven, and present in majesty; lest Paul should say, my baptism; lest Peter should say, my baptism. Therefore see, give heed to the words of the apostles. None of the apostles said, my baptism. Although there was one gospel of all, yet thou findest that they said, my gospel: thou dost not find that they say, my baptism.

10. This, then, my brethren, John learned. What John learned by means of the dove let us also learn. For the dove did not teach John without teaching the Church, the Church to which it was said, "My dove is one."[1] Let the dove teach the dove; let the dove know what John learned by the dove.

[1] Cant. vi. 8.

The Holy Spirit descended in the form of a dove. But this which John learned in the dove, wherefore did he learn it in the dove? For it behoved him to learn, and perhaps it did not so much behove him to learn as to learn by the dove. What shall I say, my brethren, concerning the dove? or when will faculty of tongue or heart suffice to speak as I wish? And, perchance, my wish falls short of my duty in speaking; even if I were able to speak as I wish, how much less am I able to speak as I ought? I could wish to hear one better than myself speak this, rather than speak of it to you.

11. John learns to know Him whom he knew; but he learns in Him with regard to what he did not know; with regard to what he did know, he does not learn. And what did he know? The Lord. What did he not know? That the power of the Lord's baptism was not to pass from the Lord to any man, but that the ministration of it plainly would do so; the power from the Lord to no one, the ministration both to good and bad. Let not the dove shrink from the ministration of the bad, but have regard to the power of the Lord. What injury does a bad servant do to you where the Lord is good? What impediment can the malicious herald put in your way if the judge is well-disposed? John learned by means of the dove this. What is it that he learned? Let him repeat it himself. "The same said unto me," saith he, "Upon whom thou shalt see the Spirit descending as a dove, and abiding on Him, this is He which baptizeth with the Holy Ghost." Let not those seducers deceive thee, O dove, who say, We baptize. Acknowledge, dove, what the dove has taught: "This is He which baptizeth with the Holy Ghost." By means of the dove we are taught that this is He; and dost thou think that thou art baptized by his authority by whose ministration thou art baptized? If thou thinkest this, thou art not as yet in the body of the dove; and if thou art not in the body of the dove, it is not to be wondered at that thou hast not simplicity; for by means of the dove, simplicity is chiefly designated.

12. Wherefore, my brethren, by the simplicity of the dove did John learn that "This is He which baptizeth with the

Holy Ghost," unless to show that these are not doves who have scattered the Church? Hawks they were, and kites. The dove does not tear. And thou seest that they hold us up to hatred, for the persecutions, as they call them, which they have suffered. Bodily persecutions, indeed, if they are to be so called, they have suffered, since these were the scourges of the Lord, plainly administering temporal correction, lest He should have to condemn them eternally, if they did not acknowledge it and amend themselves. They truly persecute the Church who persecute by means of deceit; they strike the heart more heavily who strike with the sword of the tongue; they shed blood more bitterly who, as far as they can, slay Christ in man. They seem to be in fear, as it were, of the judgment of the authorities. What does the authority do to thee if thou art good? but if thou art evil, fear the authority; "For he beareth not the sword in vain,"[1] saith the apostle. Draw not the sword wherewith thou dost strike Christ. Christian, what dost thou persecute in a Christian? What did the Emperor persecute in thee? He persecuted the flesh; thou in a Christian persecutest the Spirit. Thou dost not slay the flesh. And, nevertheless, they do not spare the flesh; as many as they were able, they slew with the sword; they spared neither their own nor strangers. This is known to all. The authority is hated because it is legitimate; he acts in a hated manner who acts according to the law; he acts without incurring hatred who acts contrary to the laws. Give heed, each one of you, my brethren, to what the Christian possesses. His humanity he has in common with many, his Christianity distinguishes him from many, and his Christianity belongs to him more strictly than his humanity. For, as a Christian, he is renewed after the image of God, by whom man was made after the image of God;[2] but as a man he might be bad, he might be a pagan, he might be an idolater. This thou dost persecute in the Christian, which is his better part; for this by which he lives thou wishest to take away from him. For he lives temporally according to the spirit of life, by which his body is animated, but he lives for eternity according to the baptism which he received from the Lord;

[1] Rom. xiii. 4. [2] Col. iii. 10.

thou wishest to take this away from him which he received from the Lord, this thou wishest to take away from him by which he lives. Robbers, with regard to those whom they wish to despoil, have the purpose to enrich themselves and to deprive their victims of all that they have; but thou takest from him, and with thee there will not be anything more, for there does not accrue more to thee because thou takest from him. But, truly, they do the same as those who take away the natural life: they take it away from another, and yet they themselves have not two lives.

13. What, then, dost thou wish to take away? What displeases thee in the man whom thou wishest to rebaptize? Thou art not able to give what he already has, but thou makest him deny what he has. What greater cruelty did the pagan persecutor of the Church commit? Swords were stretched out against the martyrs, wild beasts were let loose, fires were applied: for what purpose these things? In order that the sufferer might be induced to say, I am not a Christian. What dost thou teach him whom thou wishest to rebaptize, unless that he first say, I am not a Christian? For the same purpose for which the persecutor put forth the flame, thou puttest forth the tongue; thou dost by seducing what he did not do by slaying. And what is it thou dost give, and to whom art thou to give it? If he tells thee the truth, and does not lie, seduced by thee, he will say, I have. Thou askest, Hast thou baptism? I have, he says. As long as he says, I have, thou sayest, I will not give. And do not give, for that which thou wishest to give cannot cleave to me; because what I received cannot be taken away from me. But wait, nevertheless; let me see what thou wouldest teach me. Say, he said, in the first place, I have not. But this I have; if I shall say, I have not, I lie; for what I have I have. Thou hast not, he says. Teach me that I have it not. An evil man gave it to thee. If Christ is evil, an evil man did give it to me. Christ, he says, is not evil; but Christ did not give it to thee. Who then gave it to me? Reply, I know that I received it from Christ. He who gave it to thee, he says, was not Christ, but some *traditor*. I shall see to it who was the minister; I shall see who was the herald. Concerning the official, I do not dispute: I give

heed to the Judge: and, perchance, in thy objection to the official, thou speakest falsely. But I decline to discuss it; let the Lord of both decide the cause of His own official. If, perhaps, I were to ask for proof, thou couldst give none; indeed, thou liest; it has been proved that thou wert not able to give proof. But I do not place my case on this, lest from my zealous defence of innocent men thou infer that I have placed my hope even on innocent men. Let the men be what they may, I received from Christ, I was baptized by Christ. No, he says; not Christ, but that bishop baptized thee, and that bishop communicates to them. By Christ I have been baptized, I know. How dost thou know? The dove taught me, which John saw. O evil kite, thou mayest not tear me from the bowels of the dove. I am numbered among the members of the dove, because what the dove taught, this I know. Thou sayest to me, This man or that baptized thee: by means of the dove it is said to me and to thee, "This is He which baptizeth." Which shall I believe, the kite or the dove?

14. Tell me certainly, that thou mayest be confounded by that lamp by which also were the former enemies confounded, who were like to thee, the Pharisees, who, when they questioned the Lord by what authority He did those things: "I also," said He, "will ask you this question, Tell me, the baptism of John, whence is it? from heaven, or of men?" And they, who were preparing to spread their wiles, were entangled by the question, and began to debate with themselves, and say, "If we shall answer, It is from heaven, He will say unto us, Wherefore did ye not believe him?" For John had said of the Lord, "Behold the Lamb of God, who taketh away the sin of the world!"[1] Why then do you inquire by what authority I act? O wolves, what I do, I do by the authority of the Lamb. But that you may know the Lamb, why do you not believe John, who said, "Behold the Lamb of God, who taketh away the sin of the world"? They, then, knowing what John had said regarding the Lord, said among themselves, "If we shall say that John's baptism is from heaven, He will say unto us, Wherefore then did ye not believe him? If we shall say, It is of men, the people will stone us; for

[1] John i. 29.

they hold John as a prophet." Hence, they feared men; hence, they were confounded to confess the truth. Darkness replied with darkness; but they were overcome by the light. For what did they reply? "We know not;" regarding that which they knew, they said, "We know not." And the Lord said, "Neither tell I you by what authority I do these things."[1] And the first enemies were confounded. How? By the lamp. Who was the lamp? John. Can we prove that he was the lamp? We can prove it; for the Lord says: "He was a burning and a shining lamp."[2] Can we prove also that the enemies were confounded by him? Listen to the psalm: "I have prepared," he says, "a lamp for my Christ. His enemies I will clothe with shame."[3]

15. As yet, in the darkness of this life, we walk by the lamp of faith: let us hold also to the lamp John, and let us confound by him the enemies of Christ; indeed, let Christ Himself confound His own enemies by His own lamp. Let us put the question which the Lord put to the Jews, let us ask and say, "The baptism of John, whence is it? from heaven, or of men?" What will they say? Mark, if they are not as enemies confounded by the lamp. What will they say? If they shall say, Of men, even their own will stone them; but if they shall say, From heaven, let us say to them, Wherefore, then, did ye not believe him? They perhaps say, We believe him. Wherefore, then, do you say that you baptize, when John says, "This is He which baptizeth"? But it behoveth, they say, the ministers of so great a Judge who baptize, to be righteous. And I also say, and all say, that it behoveth the ministers of so great a Judge to be righteous; let the ministers, by all means, be righteous if they will; but if they will not be righteous who sit in the seat of Moses, my Master made me safe, of whom His Spirit said, "This is He which baptizeth." How did He make me safe? "The scribes and the Pharisees," He says, "sit in Moses' seat: what they say, do; but what they do, that do not ye: for they say, and do not."[4] If the minister is righteous, I reckon him with Paul, I reckon him with Peter; with those I reckon righteous ministers: because, in truth, righteous ministers seek

[1] Matt. xxi. 23-27. [2] John v. 35. [3] Ps. cxxxi. 17, 18. [4] Matt. xxiii. 2, 3.

not their own glory; for they are ministers, they do not wish to be thought judges, they abhor that one should place his hope on them; therefore, I reckon the righteous minister with Paul. For what does Paul say? "I have planted, Apollos watered; but God gave the increase. Neither is he that planteth anything, nor he that watereth; but God who giveth the increase."[1] But he who is a proud minister is reckoned with the devil; but the gift of Christ is not contaminated, which flows through him pure, which passes through him liquid, and comes to the fertile earth. Suppose that he is stony, that he cannot from water rear fruit; even through the stony channel the water passes, the water passes to the garden beds; in the stony channel it causes nothing to grow, but nevertheless it brings much fruit to the gardens. For the spiritual virtue of the sacrament is like the light: both by those who are to be enlightened is it received pure, and if it passes through the impure it is not stained. Let the ministers be by all means righteous, and seek not their own glory, but His glory whose ministers they are; let them not say, The baptism is mine; for it is not theirs. Let them give heed unto John. Behold, John was full of the Holy Spirit; and he had his baptism from heaven, not from men; but how long had he it? He said himself, "Prepare ye the way for the Lord."[2] But when the Lord was known, Himself became the way; there was no longer need for the baptism of John to prepare the way for the Lord.

16. What, however, are they accustomed to say against us? "Behold, after John, baptism was given." For before that question was properly treated in the Catholic Church, many erred in it, both great and good men; but because they were members of the dove, they did not cut themselves off, and in their case that happened which the apostle said, "If in any thing ye are otherwise minded, God shall reveal even this unto you."[3] Whence those who separated themselves became unteachable. What then are they wont to say? Behold, after John baptism was given; after heretical baptism is it not to be given? because certain who had the baptism of John were commanded by Paul to be baptized,[4] for they had not the baptism of Christ. Why then, say they, dost thou exaggerate the merit of

[1] 1 Cor. iii. 6. 7. [2] John i. 23. [3] Phil. iii. 15. [4] Acts xix. 3-5.

John, and, as it were, underrate the misery of heretics? I also grant to you that the heretics are wicked; but the heretics gave the baptism of Christ, which baptism John did not give.

17. I go back to John, and say, "This is he which baptizeth." For John is better than a heretic, just as John is better than a drunkard, as John is better than a murderer. If we ought to baptize after the worse because the apostles baptized after the better, whosoever among them were baptized by a drunkard,—I do not say by a murderer, I do not say by the satellite of some wicked man, I do not say by the robber of other men's goods, I do not say by the oppressor of orphans, or a separater of married persons; I speak of none of these; I speak of what happens every year, of what happens every day; I speak of what all are called to, even in this city, when it is said to them, Let us play the part of the irrational, let us have pleasure, and on such a day as this of the calends of January we ought not to fast: these are the things I speak of, these trifling everyday proceedings;—when one is baptized by a drunkard, who is better? John or the drunkard? Reply, if thou canst, that the drunkard is better than John! This thou wilt never venture to do. Do you then, as a sober man, baptize after thy drunkard. For if the apostles baptized after John, how much more ought the sober to baptize after the drunkard? Or dost thou say, the drunkard is in unity with me? Was not John then, the friend of the Bridegroom, in unity with the Bridegroom?

18. But I say to thee thyself, whoever thou art, Art thou better than John? Thou wilt not venture to say: I am better than John. Then let thine own baptize after thee if they are better. For if baptism was administered after John, blush that baptism is not administered after thee. Thou wilt say, But I have and teach the baptism of Christ. Acknowledge, then, now the Judge, and do not be a proud herald. Thou givest the baptism of Christ, therefore baptism is not administered after thee: after John it was administered, because he gave not the baptism of Christ, but his own; for he had in such manner received it that it was his own. Thou art then not better than John: but the baptism given through thee is better than that of John; for the one is Christ's, but the

other is that of John. And that which was given by Paul, and that which was given by Peter, is Christ's; and if baptism was given by Judas it was Christ's. Judas gave baptism, and after Judas baptism was not repeated; John gave baptism, and baptism was repeated after John: because if baptism was given by Judas, it was the baptism of Christ; but that which was given by John, was John's baptism. We prefer not Judas to John; but the baptism of Christ, even when given by the hand of Judas, we prefer to the baptism of John, rightly given even by the hand of John. For it was said of the Lord before He suffered, that He baptized more than John; then it was added: "Howbeit, Jesus Himself baptized not, but His disciples."[1] He, and not He: He by power, they by ministry; they performed the service of baptizing, the power of baptizing remained in Christ. His disciples, then, baptized, and Judas was still among His disciples: and were those, then, whom Judas baptized not again baptized; and those whom John baptized were they again baptized? Plainly there was a repetition, but not a repetition of the same baptism. For those whom John baptized, John baptized; those whom Judas baptized, Christ baptized. In like manner, then, they whom a drunkard baptized, those whom a murderer baptized, those whom an adulterer baptized, if it was the baptism of Christ, were baptized by Christ. I do not fear the adulterer, the drunkard, or the murderer, because I give heed unto the dove, through whom it is said to me, "This is He which baptizeth."

19. But, my brethren, it is madness to say that—I will not say Judas—but that any man was better than he of whom it was said, that "Among those that are born of women, there hath not arisen a greater than John the Baptist."[2] No servant then is preferred to him; but the baptism of the Lord, even when given through an evil servant, is preferred to the baptism even of a servant who was a friend. Listen to the sort of persons whom the Apostle Paul mentions, false brethren, preaching the word of God through envy, and what he says of them: "And I therein do rejoice, yea, and will rejoice."[3] They proclaimed Christ, through envy indeed, but still they proclaimed

[1] John iv. 1. 2. [2] Matt. xi. 11. [3] Phil. i. 15-18.

Christ. Consider not the why, but the whom: through envy is Christ preached to thee. Behold Christ, avoid envy. Do not imitate the evil preacher, but imitate the Good One who is preached to thee. Christ then was preached by some out of envy. And what is envy? A shocking evil. By this evil was the devil cast down; this malignant pest it was which cast him down; and certain preachers of Christ were possessed by it, whom, nevertheless, the apostle permitted to preach. Wherefore? Because they preached Christ. But he who envies, hates; and he who hâtes, what is said concerning him? Listen to the Apostle John: "He who hateth his brother is a murderer."[1] Behold, after John baptism was given, after a murderer baptism was not given; because John gave his own baptism, the murderer gave the baptism of Christ. That sacrament is so sacred that not even the ministration of a murderer pollutes it.

20. I do not reject John, but rather I believe John. In what do I believe John? In that which he learned through the dove? What did he learn through the dove? "This is He which baptizeth with the Holy Ghost." Now therefore, brethren, hold this fast and impress it upon your hearts; for if I would more fully explain to-day, Wherefore through the dove? time fails. For I have, I think, to some extent made plain to you, holy brethren, that a matter which had to be learned was instilled into John by means of the dove, a matter with regard to Christ which John did not know, although he already knew Christ; but why it behoved this matter to be pointed out by means of the dove, I would say, were it possible to say it briefly: but because it would take long to say, and I am unwilling to burden you, since I have been helped by your prayers to perform my promise; with the renewed help of your pious attention and good wishes, it will likewise become clear to you, wherefore John with regard to that matter which he learned regarding the Lord, namely, that it is "He which baptizeth with the Holy Ghost," and that to none of His servants had he transferred the power of baptizing—why this it became him not to learn except through the dove.

[1] 1 John iii. 15.

TRACTATE VI.

Chapter I. 32, 33.

1. I CONFESS to you, holy brethren, I was afraid the cold would have made you cold in assembling yourselves together; but since you prove by this, your crowded assembly, that you are fervent in spirit, I doubt not that you have also prayed for me, that I may pay you what I owe. For I promised you in the name of Christ that, as the shortness of the time prevented us from expounding it before, I would to-day discuss why God was pleased to manifest the Holy Ghost in the form of a dove. That this may be explained, this day has dawned on us; and I perceive that from eagerness to hear, and pious devotion, you have come together in greater number than usual. May God, by our mouth, fulfil your expectation. For your coming together is of your love; but love of what? If of us, even that is well; for we desire to be loved by you, but not in ourselves. Because we love you in Christ, do you love us in Christ in return, and let our love mutually sigh towards God; for the note of the dove is a sighing or moaning.

2. Now if the dove's note is a moaning, as we all know it to be, and doves moan in love, hear what the apostle says, and wonder not that the Holy Ghost willed to be manifested in the form of a dove: "For what we should pray for as we ought," says he, "we know not; but the Spirit Himself intercedes for us with groanings which cannot be uttered."[1] What then, my brethren? shall we say this, that the Spirit groans where He has perfect and eternal blessedness with the Father and the Son? For the Holy Spirit is God, even as the Son of God is God, and the Father God. I have said "God" thrice, but not three Gods; for indeed it is God *thrice* rather than three Gods; because the Father, and the Son, and the Holy Ghost are one

[1] Rom. viii. 26.

God: this you know full well. It is not then in Himself with Himself in that Trinity, in that blessedness, in that His eternal substance, that the Holy Spirit groans; but in us He groans because He makes us to groan. Nor is it a little matter that the Holy Spirit teaches us to groan, for He gives us to know that we are sojourners in a foreign land, and He teaches us to sigh after our native country; and through that very longing do we groan. He with whom it is well in this world, or rather he who thinks it is well with him, who exults in the joy of carnal things, in the abundance of things temporal, in an empty felicity, has the cry of the raven; for the raven's cry is full of clamour, not of groaning. But he who knows that he is in the pressure of this mortal life, a pilgrim "absent from the Lord,"[1] that he does not yet possess that perpetual blessedness which is promised to us, but that he has it in hope, and will have it in reality when the Lord shall come openly in glory who came before in humility concealed; he, I say, who knows this doth groan. And so long as it is for this he groans, he does well to groan; it was the Spirit that taught him to groan, he learnt it from the dove. Many indeed groan by reason of earthly misery. They are shattered, it may be, by losses, or weighed down by bodily ailment, or shut up in prisons, or bound with chains, or tossed about on the waves of the sea, or hedged in by the ensnaring devices of their enemies. Therefore do they groan, but not with the moaning of the dove, not with love of God, not in the Spirit. Accordingly, when such are delivered from these same afflictions, they exult with loud voices, whereby it is made manifest that they are ravens, not doves. It was with good reason that a raven was sent forth from the ark, and returned not again; a dove was sent forth, and it returned. These two birds Noah sent forth.[2] He had there the raven, and also the dove. That ark contained both kinds; and if the ark was a figure of the Church, you see indeed that in the present deluge of the world, the Church must of necessity contain both kinds, as well the raven as the dove. Who are the ravens? They who seek their own. Who are the doves? They who seek the things that are Christ's.[3]

3. Therefore, when He sent the Holy Spirit He manifested

[1] 2 Cor. v. 6. [2] Gen. viii. 6, 9. [3] Phil. ii. 21.

Him visibly in two ways—by a dove and by fire: by a dove upon the Lord when He was baptized, by fire upon the disciples when they were gathered together. For when the Lord had ascended into heaven after His resurrection, having spent forty days with His disciples, and the day of Pentecost being fully come, He sent unto them the Holy Spirit as He had promised. Accordingly the Spirit coming at that time filled the place, and there was first a sound from heaven as of a rushing mighty wind, as we read in the Acts of the Apostles, and "there appeared unto them," it says, "cloven tongues as of fire, and it sat upon each of them; and they began to speak with tongues, as the Spirit gave them utterance."[1] Here we have seen a dove descending upon the Lord; there, cloven tongues upon the assembled disciples: in the former, simplicity is shown; in the latter, fervency. Now there are who are said to be simple, who are only indolent; they are called simple, but they are only slow. Not such was Stephen, full of the Holy Ghost: he was simple, because he injured no one; he was fervent, because he reproved the ungodly. For he held not his peace before the Jews. His are those burning words: "Ye stiff-necked and uncircumcised of heart and ears, ye do always resist the Holy Spirit." Mighty impetuosity; but it is the dove without gall raging. For that you know that he was fierce without gall, see how, upon hearing these words, they who were the ravens immediately took up stones and rushed together upon this dove. They begin to stone Stephen; and he who a little before stormed and glowed with ardour of spirit,—who had, as it were, made an onset on his enemies, and like one full of violence had attacked them in such fiery and burning words as you have heard, "Ye stiff-necked and uncircumcised in heart and ears," that any one who heard those words might fancy that Stephen, if he were allowed, would have them consumed at once,—but when the stones thrown from their hands reached him, with fixed knee he saith, "Lord, lay not this sin to their charge."[2] He held fast to the unity of the dove. For his Master, upon whom the dove descended, had done the same thing before him; who, while hanging on the cross, said, "Father, forgive them, for they know not what

[1] Acts ii. 1, 4. [2] Acts vii. 51–59.

they do."[1] Wherefore by the dove it is shown that they who are sanctified by the Spirit should be without guile; and that their simplicity should not continue cold is shown us by the fire. Nor let it trouble you that the tongues were divided; for tongues are diverse, therefore the appearance was that of cloven tongues. "Cloven tongues," it saith, "as of fire, and it sat upon each of them." There is a diversity of tongues, but the diversity of tongues does not imply schisms. Be not afraid of separation in the cloven tongues; in the dove recognise unity.

4. Hence in this manner it behoved the Holy Spirit to be manifested when coming upon the Lord, that every one might understand that if he has the Holy Spirit he ought to be simple as the dove, to have true peace with his brethren, that peace which the kisses of doves signify. Ravens have their kisses too; but in the case of the ravens it is a false peace, in that of the dove a true peace. Not every one, therefore, who says, "Peace be with you," is to be listened to as if he were a dove. How then are the kisses of ravens distinguished from those of doves? Ravens kiss, but they tear; the nature of doves is innocent of tearing. Where consequently there is tearing, there is not true peace in the kisses. They have true peace who have not torn the Church. Ravens feed upon carrion, it is not so with the dove; it lives on the fruits of the earth, its food is innocent. This, brethren, is really worthy of admiration in the dove. Sparrows are very small birds, but yet they kill flies at least. The dove does nothing of this sort, for it does not feed on what is dead. They who have torn the Church feed on the dead. God is mighty; let us pray that they who are devoured by them, and perceive it not, may come to life again. Many acknowledge that they do come to life again, for at their coming we daily express joy with them in the name of Christ. Be ye simple, but only in such wise that ye be fervent, and let your fervour be in your tongues. Hold not your peace, speak with glowing tongues, set those that are cold on fire.

5. For why, my brethren? Who does not see what they do not? And no wonder; for they who are unwilling to return from that are just like the raven that was sent forth

[1] Luke xxiii. 34.

from the ark. For who does not see what they see not? They are unthankful even to the Holy Spirit Himself. See, the dove descended upon the Lord, upon the Lord when baptized: and thereupon was manifested that holy and real Trinity, which to us is one God. For the Lord went up out of the water, as we read in the Gospel: "And, lo, the heavens were opened unto Him, and He saw the Spirit descending like a dove, and it abode upon Him: and immediately a voice followed, Thou art my beloved Son, in whom I am well pleased."[1] The Trinity most manifestly appears: the Father in the voice, the Son in the man, the Spirit in the dove. In this Trinity let us see, as we do see, whereunto the apostles were sent forth, and what it is wonderful those men do not see. Not indeed that they really do not see, but that they really shut their eyes to that which strikes them in the very face: that whereunto the disciples were sent forth in the name of the Father, and of the Son, and of the Holy Ghost, by Him of whom it is said, "This is He that baptizeth:" it was said, in fact, to His ministers, by Him who has retained this authority to Himself.

6. Now this it was in Him that John saw, and came to know which he did not know. Not that he did not know Him to be the Son of God, or that he did not know Him to be the Lord, or not know Him to be the Christ; or that he did not know this too, that it was He who should baptize with water and with the Holy Ghost. This he did know; but that he should do this so as to retain the authority to Himself and transfer it to none of His ministers, this is what he learnt in the dove. For by this authority, which Christ has retained to Himself alone, and conferred upon none of His ministers, though He has deigned to baptize by His ministers; by this authority, I say, stands the unity of the Church, which is figured in the dove, concerning which it is said, "My dove is one, the only one of her mother."[2] For if, as I have already said, my brethren, the authority were transferred by the Lord to His minister, there would be as many baptisms as ministers, and the unity of baptism would no longer exist.

7. Mark, brethren; before our Lord Jesus Christ came to

[1] Matt. iii. 16. [2] Cant. vi. 8.

His baptism (for it was after the baptism that the dove descended, whereby John recognised something that was peculiar to Him, since he was told, "Upon whom thou shalt see the Spirit descending like a dove, and remaining on Him, the same is He that baptizeth with the Holy Ghost"), John knew that He it was that baptizeth with the Holy Ghost; but that it should be with this peculiarity, that the authority should not pass from Him to another, notwithstanding He confers it, this is what he learnt there. And whence do we prove that John did already know that the Lord was to baptize with the Holy Ghost; so that what he must be understood to have learned by the dove is, that the Lord was to baptize with the Holy Ghost in such wise that the authority should not pass from Him to any other man? Whence do we prove this? The dove descended after the Lord was baptized; but before the Lord came to be baptized by John in the Jordan, we have said that John knew Him, on the evidence of those words, in which he says, "Comest Thou to me to be baptized? I have need to be baptized of Thee." Well, he did know Him to be the Lord, knew Him to be the Son of God; how do we prove that he knew already that the same was He who should baptize with the Holy Ghost? Before He came to the river, whilst many people were running together to John to be baptized, he says to them, "I indeed baptize you with water; but He that cometh after me is greater than I, the latchet of whose shoes I am not worthy to loose; the same shall baptize you with the Holy Ghost, and with fire."[1] Already he knew this also. What then did he learn from the dove, that he may not afterwards be found a liar (which God forbid we should think), if it be not this, that there was to be a certain peculiarity in Christ, such that, although many ministers, be they righteous or unrighteous, should baptize, the virtue of baptism would be attributed to Him alone on whom the dove descended, and of whom it was said, "This is He that baptizeth with the Holy Ghost"? Peter may baptize, but this is He that baptizeth; Paul may baptize, yet this is He that baptizeth; Judas may baptize, still this is He that baptizeth.

[1] Matt. iii. 14.

8. For if the sanctity of baptism be according to the diversity of merits in them that administer it, then as merits are diverse there will be diverse baptisms; and the recipient will imagine that what he receives is so much the better, the better he appears to be from whom he received it. The saints themselves—understand brethren, they that belong to the dove, that have their part in that city of Jerusalem, the good themselves in the Church, of whom the apostle says, "The Lord knoweth them that are His"[1]—are endued with different graces, and do not all possess like merits. Some are more holy than others, some are better than others. Therefore if one receive baptism from him, for example, who is a righteous saint, another from another who is of inferior merit with God, of inferior degree, of inferior continence, of inferior life, how notwithstanding is that which they receive one, equal and like, if it be not because, "This is He that baptizeth"? Just, then, as when the good and the better administer baptism, one man does not receive a good thing, another a better; but, notwithstanding that the ministers were one good the other better, they receive what is one and equal, not a better in the one case and a worse in the other; so, too, when a bad man administers baptism, through the ignorance or forbearance of the Church (for bad men either are not known as such, or are borne with; the chaff is tolerated until the floor be fully purged at the last), that which is given is one, not unlike because the ministers are unlike, but like and equal because "This is He that baptizeth."

9. Therefore, beloved, let us see what those men desire not to see; not what they may not see, but what they grieve to see, as though it were shut against them. Whither were the disciples sent to baptize as ministers, in the name of the Father, and of the Son, and of the Holy Ghost? Whither were they sent? "Go," said He, "baptize the nations." You have heard, brethren, how that inheritance comes, "Ask of me, and I will give Thee the nations for Thine inheritance, and the utmost bounds of the earth for Thy possessions."[2] You have heard how that "from Sion went forth the law, and the word of the Lord from Jerusalem."[3] For it was

[1] 2 Tim. ii. 19. [2] Ps. ii. 8. [3] Isa. ii. 3.

there the disciples were told, "Go, baptize the nations in the name of the Father, and of the Son, and of the Holy Ghost."[1] We became attentive when we heard, "Go, baptize the nations." In whose name? "In the name of the Father, and of the Son, and of the Holy Ghost." This is one God; for it says not in the "names" of the Father, and of the Son, and of the Holy Ghost, but "in the name of the Father, and of the Son, and of the Holy Ghost." Where thou hearest one name, there is one God; just as it was said of Abraham's seed, and the Apostle Paul expounds it, "In thy seed shall all nations be blessed; he said not, In seeds, as in many, but as in one, and in thy seed, which is Christ."[2] Wherefore, just as the apostle wished to show thee that, because in that place it is not said "in seeds," Christ is one; so here too, when it is said, "in the name," not in the names, even as these, "in seed," not in seeds, is it proved that the Father, and the Son, and the Holy Ghost are one God.

10. But lo, say the disciples to the Lord, we are told in what name we are to baptize; Thou hast made us ministers, and hast said to us, "Go, baptize in the name of the Father, and of the Son, and of the Holy Ghost." Whither shall we go? Whither? Have you not heard? To Mine inheritance. You ask, Whither shall we go? To that which I bought with my blood. Whither then? To the nations, saith He. I fancied that He said, Go, baptize the Africans in the name of the Father, and of the Son, and of the Holy Ghost. Thanks be to God, the Lord has solved the question the dove has taught us. Thanks be to God, it was to the nations the apostles were sent; if to the nations, then to all tongues. The Holy Spirit signified this, being divided in the tongues, united in the dove. Here the tongues are divided, there the dove unites them. The tongues of the nations agreed, perhaps that of Africa alone disagreed. What can be more evident, my brethren? In the dove the unity, in the tongues the community of the nations. For once the tongues became discordant through pride, and then of one became many tongues. For after the flood certain proud men, as if endeavouring to fortify themselves against God, as if aught were

[1] Matt. xxviii. 19. [2] Gen. xxii. 18; Gal. iii. 16.

high for God, or aught could give security to pride, raised a tower, apparently that they might not be destroyed by a flood, should there come one thereafter. For they had heard and considered that all iniquity was swept away by a flood; to abstain from iniquity they would not; they sought the height of a tower as a defence against a flood; they built a lofty tower. "God saw their pride, and frustrated their purpose by causing that they should not understand one another's speech, and thus tongues became diverse through pride."[1] If pride caused diversities of tongues, Christ's humility has united these diversities in one. The Church is now bringing together what that tower had sundered. Of one tongue there were made many; marvel not: this was the doing of pride. Of many tongues there is made one; marvel not: this was the doing of charity. For although the sounds of tongues are various, in the heart one God is invoked, one peace preserved. How then should the Holy Spirit have been manifested when signifying a unity, if not by the dove, so that it might be said to the Church brought into a state of peace, "My dove is one"? How ought humility to have been represented but by an innocent, sorrowing bird; not by a proud, exulting bird like the raven?

11. But perhaps they will say: Well, as it is a dove, and the dove is one, baptism there cannot be apart from the one dove. Therefore if the dove is with thee, or if thou be thyself a dove, do thou give me, when I come to thee, that which I have not. You know that this is what they say; but you will presently see that it is not of the voice of the dove, but of the clamour of the raven. For attend a little, beloved, and fear their devices; nay, beware of them, and listen to the words of gainsayers only to reject them, not to swallow them and take them into your bowels. Do therein what the Lord did when they offered Him the bitter draught, "He tasted, and spat it out;"[2] so also you hear and cast away. What indeed say they? Let us see. Lo, says he, "Thou art the dove." O Catholic Church, it is to thee it is said, "My dove is one, the only one of her mother," to thee certainly is it said. Stop, do not question me; prove first whether to me it was said; if it

[1] Gen. xi. 1-9. [2] Matt. xxvii. 34.

was said to me, I would hear it at once. "To thee," saith he, "it was said." I answer, in the voice of the Catholic Church, "To me." And this answer, brethren, sounding forth from my mouth alone, has sounded, as I believe, also from your hearts, and we all affirmed together, yea, to the Catholic Church was it said, "One is my dove, the only one of her mother." Apart from this dove, says he further, there is no baptism: I was baptized apart from this dove, consequently have not baptism; if I have not baptism, why dost thou not give it me when I come to thee ?

12. I also will put questions; let us meanwhile lay aside the inquiry as to whom this was said, "My dove is one, the only one of her mother;"—as yet we are inquiring;—it was said either to me or to thee; let us postpone the question as to whom it was said. This is what I ask, if the dove is simple, innocent, without gall, peaceful in its kisses, not fierce with its talons, I ask whether the covetous, the rapacious, the crafty, the sottish, the infamous, belong to the members of this dove ? are they members of this dove ? Far be the thought, says he. And who would really say this, brethren ? To speak of nothing else, if I mention the rapacious alone, members of the hawk they may be, not members of the dove. Kites seize and plunder, so do hawks, so do ravens; doves do not plunder nor tear, consequently they who snatch and rob are not members of the dove. Was there not even one rapacious person among you ? Why abides the baptism, which in this case the hawk, not the dove, has given ? Why do you not among yourselves baptize after robbers, after adulterers, after drunkards ? why not baptize after the avaricious among yourselves ? Are these all members of the dove ? You so dishonour your dove that you make those that have the nature of the vulture her members. What, then, brethren, what say we ? There are the bad and the good in the Catholic Church, but with them the bad only. But perhaps I say this with a hostile feeling: let this too be afterwards examined. They do say, certainly, that among them are the good and the bad; for, should they assert that they have only the good, let their own credit it, and I subscribe. With us, let them say, there are none but holy, righteous, chaste, sober men; no

adulterers, no usurers, no deceivers, no false swearers, no wine-bibbers ;—let them say this, for I heed not their tongues, I touch their hearts. But since they are well known to us, and to you, and to their own, just as you are known both to yourselves in the Catholic Church and to them, neither let us find fault with them, nor let them flatter themselves. We confess that in the Church there are good and bad, yet as the grain and the chaff. Sometimes he who is baptized by the grain is chaff, and he who is baptized by the chaff is grain. Otherwise, if his baptism who is baptized by the grain stands good, and his who is baptized by the chaff not, then it is not true, "This is He that baptizeth." But if it is true "This is He that baptizeth," then what is given by the chaff stands good, and he baptizeth in like manner as the dove. For the bad man (who administers baptism) is not the dove, nor belongs to the members of the dove, nor can he possibly be affirmed to be so, either with us in the Catholic Church or with them, if they assert that their Church is the dove. What then are we to understand, brethren ? Since it is evident, and known to all, and they must admit, though it be against their will, that when with them bad men give baptism, it is not given after those bad men ; and with us, too, when the bad give baptism, it is not given after them. The dove does not baptize after the raven ; why then would the raven baptize after the dove ?

13. Consider, beloved, why also was there a something pointed out by means of the dove, as that the dove—namely, the Holy Spirit in the shape of a dove—came to the Lord on being baptized, and rested upon Him, whilst by the coming of the dove John learned this, that there dwelt in the Lord a power peculiarly His own to baptize ? Because it was by this power peculiar to Himself, as I have said, the peace of the Church was made secure. And yet it may be that one may have baptism apart from the dove ; but that baptism apart from the dove should do him good, is impossible. Consider, beloved, and understand what I say, for by this deception they mislead such of our brethren as are dull and cold. Let us be more simple and more fervent. See, say they, have I received, or have I not ? I answer, Thou hast received. Well, if I have

received, there is nothing which thou canst give me; I am safe, even on thine own evidence. For I affirm that I have received, and thou, too, dost confess that I have received: I am safe by the confession of both: what then dost thou promise me? Why wouldst thou make me a Catholic, when thou wouldst not give me anything further, seeing thou confessest that I have already received that which thou affirmest thyself to possess? But when I say, Come to me, I say that thou dost not possess, who yet confessest that I do. Why dost thou say, Come to me?

14. The dove teaches us. From the head of the Lord she answers, and says, Thou hast baptism, but the charity with which I groan thou hast not. How is this, says he, I have baptism, and have not charity? Have I the sacraments, and not charity? Do not shout: show me how can he who divides unity have charity? I, saith he, have baptism. Thou hast; but that baptism, without charity, profits thee nothing; because without charity thou art nothing. The baptism itself, even in him who is nothing, is not nothing. Baptism, indeed, is something, aye, something great, for His sake, of whom it is said, "This is He that baptizeth." But lest thou shouldst fancy that that which is great can profit thee aught, if thou be not in unity, it was after He was baptized that the dove descended, as if intimating, If thou hast baptism, be in the dove, lest what thou hast profit thee not. Come, then, to the dove, we say; not that thou mayest begin to have what thou hadst not before, but that what thou didst have may begin to profit thee. For thou didst have baptism to destruction without; if thou shalt have it within, it begins to profit thee to salvation.

15. For not only was baptism not profitable to thee, and not also hurtful. Even holy things may be hurtful. In the good, indeed, holy things are to salvation; in the evil, to judgment. For we certainly know, brethren, what we receive, and what we receive is at any rate holy, and no one says that it is not: and what says the apostle? "But he that eateth and drinketh unworthily, eateth and drinketh judgment to himself."[1] He does not say that the thing itself is bad, but

[1] 1 Cor. xi. 29.

that the evil man, by receiving it amiss, receives the good thing which he does receive to judgment. Was that morsel which the Lord delivered to Judas evil? God forbid. The physician would not give poison; it was health the physician gave; but by unworthily receiving it, he who received it not being at peace, received it unto destruction. So likewise also he who is baptized. I have (baptism), says he, for myself. Thou hast it, I admit. Give good heed to what thou hast; by that very thing which thou hast thou wilt be condemned. Wherefore? Because thou hast what belongs to the dove apart from the dove. If thou hast what is the dove's in the dove, thou art safe. Suppose thyself a soldier: if thou hast thy general's mark within the lines, thou servest in safety; but if thou hast it out of bounds, not only that mark will not be of advantage to thee for service, but thou wilt even be punished as a deserter. Come, then, come, and do not say, I have already, I have enough. Come; the dove is calling thee, calling thee by her sighing. My brethren, to you I say, call by groaning, not by quarrelling; call by praying, by invitation, by fasting; let them by your charity understand that you pity them. I doubt not, my brethren, that if they see your sorrow they will be astonished, and will come to life again. Come, then, come; be not afraid; be afraid if thou do not come; nay, be not afraid, rather bewail thyself. Come, thou wilt rejoice if thou wilt come; thou wilt indeed groan in the tribulations of thy pilgrimage, but thou wilt rejoice in hope. Come where the dove is, to whom it was said, "My dove is one, the only one of her mother." Seest thou not the one dove upon the head of Christ? seest thou not the tongues throughout the whole world? It is the same Spirit by the dove and by the tongues: if by the dove the same Spirit, and by the tongues the same Spirit, then was the Holy Spirit given to the whole world, from which Spirit thou hast cut thyself off, that thou mightest clamour with the raven, not that thou mightest sigh with the dove. Come, then.

16. But thou art anxious, it may be, and sayest, I was baptized without; I fear lest therefore I am guilty, in that I was baptized without. Already thou beginnest to know what thou hast to bewail. Thou sayest truly that thou art guilty,

not because of thy receiving, but because of thy receiving without. Keep then what thou hast received; amend thy receiving it without. Thou hast received what is the dove's apart from the dove. Here are two things said to thee: Thou hast received, and, Apart from the dove thou hast received. In that thou hast received, I approve; that thou hast received without, I disapprove. Keep then what thou hast received, it is not changed, but recognised: it is the mark of my king, I will not profane it. I will correct the deserter, not change the mark.

17. Boast not of thy baptism because I call it a real baptism. Behold, I say that it is so; the whole Catholic Church says that it is so; the dove regards it, and acknowledges it, and groans because thou hast it without; she sees therein what she may acknowledge, sees also what she may correct. It is a real baptism, come. Thou boastest that it is real, and yet wilt thou not come? What then of the wicked, who do not belong to the dove? Saith the dove to thee, Even the wicked, among whom I groan, who belong not to my members, and it must needs be that I groan among them, have not they that which thou boastest of having? Have not many drunkards baptism? Have not many covetous? Have not many idolaters, and, what is worse, who are such by stealth? Do not the pagans resort, or at least did resort, publicly to idols? And now Christians secretly seek out diviners and consult astrologers. And yet these have baptism; but the dove groans among ravens. Why then dost thou boast in the having it? This that thou hast, the wicked man also has. Have thou humility, charity, peace; have thou the good thing which as yet thou hast not, so that the good thing which thou hast may profit thee.

18. For what thou hast, even Simon Magus had: the Acts of the Apostles are witness, that canonical book which has to be read in the Church every year. You know that every year, in the season following the Lord's Passion, that book is read, wherein it is written, how the apostle was converted, and from a persecutor became a preacher;[1] also, how on the day of Pentecost the Holy Spirit was sent in cloven tongues

[1] Acts ix.

as of fire.[1] There we read that in Samaria many believed through the preaching of Philip: and he is understood to have been either one of the apostles or one of the deacons; for we read there that seven deacons were ordained, among whom is the name of Philip. Well, then, through the preaching of Philip the Samaritans believed; Samaria began to abound in believers. This Simon Magus was there. By his magical arts he had so befooled the people, that they fancied him to be the power of God. Impressed, however, by the signs which were done by Philip, he also believed; but in what manner he believed, the events that followed afterwards proved. And Simon also was baptized. The apostles, who were at Jerusalem, heard this. Peter and John were sent to those in Samaria; they found many baptized; and as none of them had as yet received the Holy Ghost,—in like manner as He at that time descended, so as that they on whom the Holy Spirit came should speak with tongues, for a manifest token that the nations would believe,—they laid their hands on them, praying for them, and they received the Holy Ghost. This Simon,—who was not a dove, but a raven in the Church, because he sought his own things, not the things which are Jesus Christ's; whence he loved the power which was in the Christians more than the righteousness,—Simon, I say, saw that the Holy Spirit was given by the laying on of the hands of the apostles (not that it was given by them, but given in answer to their prayers), and he said to them, "How much money will ye that I give you, so that by the laying on of my hands also, the Holy Ghost may be given? And Peter said unto him, Thy money perish with thee, because thou thoughtest that the gift of God was to be bought with money." To whom said he, "Thy money perish with thee"? Undoubtedly to one that was baptized. Baptism he had already; but he did not cleave to the bowels of the dove. Understand that he did not; attend to the very words of the Apostle Peter, for he goes on, "Thou hast no part nor lot in this faith: for I see that thou art in the gall of bitterness."[2] The dove has no gall; Simon had, and for that reason he was separated from the bowels of the dove. What did baptism

[1] Acts ii. [2] Acts viii. 5-23.

profit him? Do not therefore boast of thy baptism, as if that were of itself enough for thy salvation. Be not angry, put away thy gall, come to the dove. Here that will profit thee, which without not only did not profit thee, but even was prejudicial to thee.

19. Neither say, I will not come, because I was baptized without. So, begin to have charity, begin to have fruit, let there be fruit found in thee, and the dove will send thee within. We find this in Scripture. The ark was made of incorruptible wood. The incorruptible timbers are the saints, the faithful that belong to Christ. For as in the temple the living stones of which it is built are said to be faithful men, so likewise the incorruptible timbers are they who persevere in the faith. In that same ark, then, the timbers were incorruptible. Now the ark is the Church; it is there the dove baptizeth; for the ark was borne on the water, the incorruptible timbers were baptized within. We find that certain timbers were baptized without, such as all the trees that were in the world. Nevertheless the water was the same, not another sort; all had come from heaven, or from abysses of the fountains. It was the same water in which the incorruptible timbers which were in the ark were baptized, and in which the timbers that were without were baptized. The dove was sent forth, and at first found no rest for its feet; it returned to the ark, for all was full of water, and it preferred to return rather than be rebaptized. But the raven was sent out before the water was dried up. Rebaptized, it desired not to return, and died in those waters. May God avert from us that raven's death. For why did not the raven return, unless because it was taken off by the waters? But on the other hand, the dove not finding rest for its feet, whilst the water was crying to it on every side, "Come, come, dip thyself here;" just as these heretics cry, "Come, come, here thou hast it;" the dove, finding no rest for its feet, returned to the ark. And Noah sent it out a second time, just as the ark sends you out to speak to them; and what did the dove afterwards? Because there were timbers without that were baptized, it brought back to the ark an olive branch. That branch had both leaves and fruit. Let there not be in thee

words only, nor leaves only; let there be fruit, and thou returnest to the ark, not of thyself, the dove calls thee back. Groan ye without, that ye may call them back within.

20. Moreover, as to this fruit of the olive, if the matter be examined, you will find what it was. The fruit of the olive signifies charity. How do we prove this? Just as oil is kept down by no liquid, but bursting through all, bounds up and overtops them; so likewise charity cannot be pressed to the bottom, but must of necessity show itself at the top. Therefore the apostle says of it, "Yet show I unto you a more excellent[1] way." Since we have said of oil that it overtops other liquids, in case it should not be of charity, the apostle said, "I show you a more excellent way," let us hear what follows. "Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal." Go now, Donatus, and cry, "I am eloquent;" go now, and cry, "I am learned." How far eloquent? How far learned? Hast thou spoken with the tongues of angels? Yet though thou wert to speak with the tongues of angels, not having charity, I should hear only sounding brass and tinkling cymbals. I want solidity; let me find fruit among the leaves; let there be not words merely, let them have the olive, let them return to the ark.

21. But I have the sacrament, thou wilt say. Thou sayest the truth; the sacrament is divine; thou hast baptism, and that I confess. But what says the apostle? "If I should know all mysteries,[2] and have prophecy and all faith, so that I could remove mountains;" in case thou shouldest say this, "I believe; enough for me." But what says James? "The devils believe and tremble."[3] Faith is mighty, but without charity it profits nothing. The devils confessed Christ. Accordingly it was from believing, but not from loving, they said, "What have we to do with Thee?"[4] They had faith, but not charity; hence they were devils. Boast not of faith; so far thou art on a level with the devils. Say not to Christ, What have I to do with Thee? For Christ's unity speaks to thee. Come, learn peace, return to the bowels

[1] Supereminentiorem. [2] Sacramenta. [3] Jas. ii. 19. [4] Mark i. 24.

of the dove. Thou hast been baptized without; have fruit, and thou returnest to the ark.

22. But sayest thou, "Why do you seek us if we are bad men?" That you may be good. The reason why we seek you is, because you are bad; for if you were not bad, we should have found you, and would not be seeking you. He who is good is already found; he who is bad is still sought after. Consequently, we are seeking you; return ye to the ark. "But I have baptism already." "Though I should know all mysteries,[1] and have prophecy and all faith, so as to remove mountains, but have not charity, I am nothing." Let me see fruit there; let me see the olive there, and thou art called back to the ark.

23. But what sayest thou? "Behold, we suffer many evils." Would that ye suffered these for Christ, not for your own honour! Hear what follows: They, indeed, boast sometimes, because they do many alms, give to the poor; because they suffer afflictions: but it is for Donatus, not for Christ. Consider how thou sufferest; for if thou sufferest for Donatus, it is for a proud man: thou art not in the dove if thou art suffering for Donatus. Donatus was not the friend of the Bridegroom; for had he been, he would have sought the glory of the Bridegroom, not his own. See the friend of the Bridegroom saying, "This is He that baptizeth." He, for whom thou art suffering, was not the friend of the Bridegroom. Thou hast not the wedding garment; and if thou art come to the feast, thou wilt be put out of doors; nay, thou hast been cast out of doors already, and for that reason thou art wretched: return at length, and do not boast. Hear what the apostle says: "Though I should distribute all my goods to the poor, and give my body to be burnt, but have not charity." See what thou dost not have. "Though," he saith, "I should give my body to be burnt;" and that, too, for the name of Christ; but since there are many who do this boastfully, not with charity, therefore, "Though I should give my body to be burnt, and have not charity, it profiteth me nothing."[2] It was by charity those martyrs, who suffered in time of persecution, did this; but these men do it of their vanity and pride; for

[1] Sacramenta. [2] 1 Cor. xiii. 2, 3.

in the absence of a persecutor, they throw themselves headlong into destruction. Come, then, that thou mayest have charity. "But we have our martyrs." What martyrs? They are not doves; hence they attempted to fly, and fell over the rock.

24. You see then, my brethren, that all things cry against them, all the divine pages, all prophecy, the whole gospel, all the apostolic letters, every sigh of the dove, and yet they awake not, they do not yet rouse from their sleep. But if we are the dove, let us groan, let us persevere, let us hope; God's compassion will be with you, that the fire of the Holy Spirit may glow in your simplicity; and they will come. There must be no despairing; pray, preach, love; the Lord is able to the utmost. Already they begin to be sensible of their shame; many have become sensible of it, and blushed; Christ will aid, that the rest also may become sensible of it. However, my brethren, at least let the chaff alone remain there; let all the grain be gathered together; let whatever has borne fruit among them return to the ark by the dove.

25. Failing everywhere else, what do they now allege against us, not finding what to say? They have taken away our houses, they have taken away our estates. They bring forward wills. "See, Gaius Seius made a grant of an estate to the church over which Faustinus presided." Of what church was Faustinus bishop? What is the church? To the church over which Faustinus presided, said he. But Faustinus presided not over a church, but over a sect. The dove, however, is the Church. Why cry out? We have not devoured houses; let the dove have them. Let inquiry be made who the dove is, and let her have them. For you know, my brethren, that those houses of theirs are not Augustine's; and if you know it not, and imagine that I delight in the possession of them, God knows, yea, knows my judgment respecting those estates, and even what I suffer in that matter; He knows my groaning, since He has deigned to impart to me somewhat of the dove. Behold, there are those estates; by what right dost thou assert thy claim to them? By divine right, or by human? Let them answer: Divine right we have in the Scriptures, human right in the laws of kings. By what right does every

man possess what he possesses? Is it not by human right? For by divine right, "The earth is the Lord's, and the fulness thereof."[1] The poor and the rich, God made of one clay; the same earth supports alike the poor and the rich. By human right, however, one says, This estate is mine, this house is mine, this servant is mine. By human right, therefore, is by right of the emperors. Why so? Because God has distributed to mankind these very human rights through the emperors and kings of this world. Do you wish us to read the laws of the emperors, and to act by the estates according to these laws? If you will have your possession by human right, let us recite the laws of the emperors; let us see whether they would have the heretics possess anything. But what is the emperor to me? thou sayest. It is by right from him that thou possessest the land. Or take away rights created by emperors, and then who will dare say, That estate is mine, or that slave is mine, or this house is mine? If, however, in order to their possessing these things, men have received rights derived from kings, will ye that we read the laws, that you may be glad in having even a single garden, and impute it to nothing but the clemency of the dove that you are permitted to remain in possession even there? For there are to be read well known laws, in which the emperors have directed that those who, being outside the communion of the Catholic Church, usurp to themselves the name of Christians, and are not willing in peace to worship the Author of peace, may not dare to possess anything in the name of the Church.

26. But what have we to do with the emperor? But I have already said that we are treating of human right. And yet the apostle would have us obey kings, would have us honour kings, and said, "Honour the king."[2] Do not say, What have I to do with the king? as in that case, what have you to do with the possession? It is by the rights derived from kings that possessions are enjoyed. Thou hast said, What have I to do with the king? Say not then that the possessions are thine; because it is to those same human rights, by which men enjoy their possessions, thou hast referred them. But it is with divine right I have to do, saith

[1] Ps. xxiv. 1. [2] 1 Pet. ii. 17.

he. Well, let us read the Gospel; let us see how far extends the Catholic Church of Christ, upon whom the dove came, which taught, "This is He that baptizeth." In what way, then, can he possess by divine right, who says, "I baptize;" whilst the dove says, "This is He that baptizeth;" whilst the Scripture says, "My dove is one, the only one of her mother"? Why have you torn the dove?—nay, rather, have torn your own bowels? for while you are yourselves torn to pieces, the dove continues entire. Therefore, my brethren, if, driven from every point, they have nothing to say, I will tell them what to do; let them come to the Catholic Church, and together with us, they will have not only the earth, but Him also who made heaven and earth.

TRACTATE VII.

Chapter I. 34–51.

1. WE rejoice at your numbers, for you have come together with readiness and in greater numbers than we could have hoped. This it is that delights and consoles us in all the labours and dangers of this life, your love towards God, and pious zeal, and assured hope, and fervour of spirit. You heard when the psalm was read, "that the needy and poor man cries to God in this world."[1] For it is the voice, as you have often heard, and ought to remember, not of one man, and yet of one man; not of one, because the faithful are many—many grains groaning amid the chaff diffused throughout the whole world—but of one, because all are members of Christ, and thus one body. This people, then, poor and needy, does not know to rejoice with the world: its grief is within, and its joy is within, where no one sees but He who listens to him who groans, and crowns him who hopes. The rejoicing of the world is vanity. With great expectation is it hoped for, and it cannot, when it comes, be held fast. For this day which is a day of rejoicing in this city to the lost, to-morrow will, of course, cease to be; nor will they themselves be the same to-morrow that they are to-day. And all things pass away, fly away, and vanish like smoke; and woe to those who love such things! For every soul follows what it loves. "All flesh is grass, and all the goodliness thereof as the flower of the field: the grass withereth, the flower fadeth; but the word of the Lord abideth for ever."[2] Behold what thou must love if thou dost desire to abide for ever. But thou hadst this to reply: How can I apprehend the word of God? "The Word was made flesh, and dwelt among us."[3]

2. Wherefore, beloved, let it belong to our neediness and

[1] Ps. lxxiv. 21. [2] Isa. xl. 1–8. [3] John i. 14.

poverty to grieve for those who seem to themselves to abound. For their joy is as that of madmen. But as a madman rejoices for the most part in his madness, and laughs, and grieves over him who is in his senses; so let us, beloved, if we have received the medicine coming from heaven, because we all were madmen, as if made whole, because those things which we did love we do not love,—let us, I say, groan unto God for those who are yet in madness, for He is able to save them also. And there is need that they should look upon themselves and be displeased with themselves: to behold they desire, and to behold themselves they have not known. For if they for a little turn their eyes upon themselves, they see their own confusion. But until this take place, let our pursuits be different, let the recreations of our souls be different; our grief avails more than their joy. As far as regards the number of the brethren, it is difficult to conceive that any one of the men should have been carried away by that celebration; but as regards the number of the sisters, it grieves us, and this is a greater cause for grief, that they do not rather repair to the Church, whom if not fear, modesty at all events ought to deter from the public scene. May He see to this who sees it; and may His mercy be present to heal all. Let us who have come together feed upon the feast of God, and let our joy be His word. For He has invited us to His gospel, and He is our food, than whom nothing is sweeter, if only a man have a healthy palate in his heart.

3. But I imagine, beloved brethren, that you remember that this Gospel is read in order in suitable portions; and I think that it has not escaped you what has lately been treated of, specially the recent matters concerning John and the dove. Concerning John, namely, what new thing he learned concerning the Lord by means of the dove, although he had already known the Lord. And this was discovered by the inspiration of the Spirit of God, that John indeed already knew the Lord, but that the Lord Himself was to baptize, that the power of baptizing He would not transfer from Himself to any one, this he learned by means of the dove, because it was said to him, "On whom thou shalt see the Spirit descending as a dove, and abiding upon Him, this is He which baptizeth with the

Holy Ghost."[1] What is "This is He"? Not another, although by means of another. But why by means of a dove? Many things were said, and I am not able, nor is there need that I should go over all;—principally, however, to denote peace, because also the trees which were baptized outside, because the dove found in them fruit, it brought to the ark, as you remember the dove sent out by Noah from the ark, which floated on the flood and was washed by baptism, was not submerged. When, then, it was sent forth, it brought an olive branch; but it had not leaves alone, it had also fruit.[2] This, then, we ought to wish for our brethren who are baptized outside, that they may have fruit; the dove will not permit them to remain outside, but bring them back to the ark. For the whole of fruit is charity, without which a man is nothing, whatever else he have. And this, which is most fully said by the apostle, we have mentioned and recounted. For he says, "Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass or a tinkling cymbal; and though I should have all knowledge, and know all mysteries, and have all prophecy, and should have all faith" (but in what sense did he say all faith?), "so that I could remove mountains, and have not charity, I am nothing. And though I should distribute all my goods to the poor, and though I should give my body to be burned, and have not charity, it profiteth me nothing."[3] But in no manner are they able to say that they have charity who divide unity. These things were said: let us see what follows.

4. John bare record because he saw. What record did he bear? "That this is the Son of God." It behoved, then, that He should baptize who is God's only Son, not His adopted son. Adopted sons are the ministers of the only Son: the only Son has power; the adopted, the ministry. In the case that a minister baptizes who does not belong to the number of sons, because he lives evilly and acts evilly, what is our consolation? "This is He which baptizeth."

5. "The next day, John stood, and two of his disciples; and looking upon Jesus as He walked, he saith, Behold the Lamb of God!" Assuredly, in a special sense, the Lamb; for the

[1] John i. 33. [2] Gen. viii. 8-11. [3] 1 Cor. xiii. 1-3.

disciples were also called lambs: "Behold, I send you as lambs in the midst of wolves."[1] They were also called light: "Ye are the light of the world;"[2] but in another sense is He called so, concerning whom it was said, "That was the true light, which lighteth every man that cometh into the world."[3] In like manner was He called the dove in a special sense, alone without stain, without sin; not one whose sins have been washed away, but One who never had stain. For what? Because John said concerning the Lord, "Behold the Lamb of God," was not John himself a lamb? Was he not a holy man? Was he not the friend of the Bridegroom? Wherefore, with a special meaning, said John of Him, "This is the Lamb of God;" because solely by the blood of this Lamb alone could men be redeemed.

6. My brethren, if we acknowledge our price, that it is the blood of the Lamb, who are they who this day celebrate the festival of the blood of I know not what woman? and how ungrateful are they! The gold was snatched, they say, from the ear of a woman, and the blood ran, and the gold was placed on a pair of scales or on a balance, and the advantage was much on the side of the blood. If the blood of a woman was sufficiently weighty to outweigh the gold, what power to outweigh the world has the blood of the Lamb by whom the world was made? And, indeed, that spirit, I know not who, was pacified by the blood that he should depress the weight. Impure spirits knew that Jesus Christ would come; they had heard of His coming from the angels, they had heard of it from the prophets, and they expected it. For if they were not expecting it, why did they exclaim, "What have we to do with Thee? art Thou come before the time to destroy us? We know who Thou art, the Holy One of God."[4] They expected that He would come, but they were ignorant of the time. But what have you heard in the psalm regarding Jerusalem? "For Thy servants have taken pleasure in her stones, and will pity the dust thereof. Thou shalt arise," says he, "and have mercy upon Zion: for the time is come that Thou wilt have mercy upon her."[5] When the time came

[1] Matt. x. 16. [2] Matt. v. 14. [3] John i. 9.
[4] Mark i. 24. [5] Ps. cii. 13, 14.

for God to have mercy, the Lamb came. What sort of a Lamb whom wolves fear? What sort of a Lamb is it who, when slain, slew a lion? For the devil is called a lion, going about and roaring, seeking whom he may devour.[1] By the blood of the Lamb the lion was vanquished. Behold the spectacles of Christians. And what is more: they with the eyes of the flesh behold vanity, we with the eyes of the heart behold truth. Do not think, brethren, that our Lord God has dismissed us without spectacles; for if there are no spectacles, why have ye come together to-day? Behold, what we have said you saw, and you exclaimed; you would not have exclaimed if you had not seen. And this is a great thing to see in the whole world, the lion vanquished by the blood of the Lamb; members of Christ delivered from the teeth of the lions, and joined to the body of Christ. Therefore some spirit or other contrived the counterfeit that His image should be bought for blood, because he knew that the human race was at some time to be redeemed by the precious blood. For evil spirits counterfeit certain shadows of honour to themselves, that they may deceive those who follow Christ. So much so, my brethren, that those who seduce by means of amulets, by incantations, by the devices of the enemy, mingle the name of Christ with their incantations: because they are not now able to seduce Christians, so as to give them poison they add some honey, that by means of the sweet the bitter may be concealed, and be drunk to ruin. So much so, that I know that the priest of that Pilleatus was sometimes in the habit of saying, Pilleatus himself also is a Christian. Why so, brethren, unless that they were not able otherwise to seduce Christians?

7. Do not, then, seek Christ elsewhere than where Christ wished Himself to be preached to you; and as He wished Himself to be preached to you, in that fashion hold Him fast, in that manner write Him on your heart. It is a wall against all the assaults, and against all the snares of the enemy. Do not fear, he does not tempt unless he has been permitted; it is certain that he does nothing unless permitted or sent. He is sent as an evil angel by a power holding him in control: he is permitted when he asks anything; and this, brethren, does not

[1] 1 Pet. v. 8.

take place unless that the just may be tried, the unjust punished. Why, then, dost thou fear? Walk in the Lord thy God; be thou assured, what He does not wish thee to suffer thou dost not suffer; what He permits thee to suffer is the scourge of one correcting, not the punishment of one condemning. We are being educated for an eternal inheritance, and do we spurn to be scourged? My brethren, if a boy were to refuse the punishment of cuffs or stripes from his father, would he not be called proud, incorrigible, ungrateful towards paternal discipline? And for what does an earthly father educate his son? That he may not lose the temporal things which he has acquired for him, which he has collected for him, which he does not wish him to lose, which he who leaves them cannot retain eternally. He does not teach a son with whom he is to possess, but one who is to possess after him. My brethren, if a father teaches a son who is to succeed him, and teaches him also that he will have to pass through all these things, in same way as he who is admonishing him is destined to pass through them, how do you wish that He educate us, our Father to whom we are not to succeed, but to whom we are to approach, and with whom we are to abide eternally in an inheritance which does not decay nor die, and which no storms can desolate? He is Himself both the inheritance and the Father. Shall we possess Him, and ought we not to undergo training? Let us hear the instruction of the Father. When our head aches, let us not have recourse to the superstitious intercessor, to the diviners and remedies of vanity. My brethren, shall I not mourn over you? Daily do I find these things; and what shall I do? Not yet have I persuaded Christians that their hope ought to be placed in God. Behold, if one dies to whom one of these remedies has been given (and how many have died with remedies, and how many have lived without them!), with what confidence does the spirit go forth to God? He has lost the sign of Christ, and has received the sign of the devil. Perhaps he may say that he has not lost the sign of Christ. Thou canst have, then, the sign of Christ along with the sign of the devil. Christ does not desire community of ownership, but He desires to possess alone what He has purchased. He has bought at so great a price that He may possess alone: thou

makest Him the partner of that devil to whom thou didst sell thyself by thy sin. "Woe to the double-hearted,"[1] to those who in their hearts give part to God and part to the devil. God, being angry that the devil has part there, departs, and the devil will possess the whole. Not in vain, therefore, says the apostle, "Neither give place to the devil."[2] Let us know the Lamb, then, brethren; let us know our price.

8. "John stood, and two of his disciples." Behold two of John's disciples: since John, the friend of the Bridegroom, was such as he was, he sought not his own glory, but bore witness to the truth. Did he wish that his disciples should remain with him and not follow the Lord? Rather he himself showed his disciples whom they should follow. For they accounted of him as though he were the lamb; and he said, "Why do you give heed to me? I am not the lamb; behold the Lamb of God," of whom also he had already said, Behold the Lamb of God. And what benefit does the Lamb of God confer upon us? "Behold," he says, "who taketh away the sin of the world." The two who were with John followed Him when they heard this.

9. Let us see what follows: "Behold the Lamb of God." This John said, and the two disciples heard him speak, and followed Jesus. Then Jesus turned and saw them following, and saith unto them, "What seek ye?" And they said, "Rabbi (that is to say, being interpreted, Master), where dwellest Thou?" They did not follow Him in such manner as that they should cleave to Him; for it is plain when they clave unto Him, for He called them from the ship. For one of the two was Andrew, as you have just heard, and Andrew was the brother of Peter; and we know from the Gospel that the Lord called Peter and Andrew from the ship, saying, "Come ye after me, and I will make you fishers of men."[3] And from that time they clave unto Him, so as not to go away. On the present occasion these two followed Him, not as those who were not again to leave Him, but to see where He dwelt, and to fulfil the Scripture: "Let thy foot wear out the threshold of His doors; arise to come to Him continually, and be instructed in His precepts."[4] He showed them where He dwelt:

[1] Ecclus. ii. 12. [2] Eph. iv. 27. [3] Matt. iv. 19. [4] Ecclus. vi. 36, 37.

they came and remained with Him. What a blessed day they spent, what a blessed night! Who can make known to us those things which they heard from the Lord? Let us also build in our heart, and make a house into which He may come and teach us, and have converse with us.

10. "What seek ye?" They said unto Him, "Rabbi (which is to say, being interpreted, Master), where dwellest Thou? He says to them, Come and see. And they came and saw where He dwelt, and abode with Him that day: and it was about the tenth hour." Do we think that it did in no wise pertain to the evangelist to tell us what hour it was? Is it possible that he wished us to give heed to nothing in that, to inquire after nothing? It was the tenth hour. That number signifies the law, because the law was given in ten commandments. But the time had come for the law to be fulfilled by love, because it could not be fulfilled by the Jews by fear. Hence the Lord says, "I am not come to destroy the law, but to fulfil."[1] Suitably, then, at the tenth hour did these two follow Him, at the testimony of the friend of the Bridegroom, and that He at the tenth hour heard "Rabbi (which is interpreted, Master)." If at the tenth hour the Lord heard Rabbi, and the tenth number pertains to the law, the master of the law is no other than the giver of the law. Let no one say that one gave the law, and that another teaches the law: for the same teaches it who gave it; He is the Master of His own law, and teaches it. And mercy is in His tongue, therefore mercifully teacheth He the law, as it is said regarding wisdom, "The law and mercy doth she carry in her tongue."[2] Do not fear that thou art not able to fulfil the law, flee to mercy. If thou canst not fulfil the law, make use of that covenant, make use of the bond, make use of the prayers which the heavenly One, skilled in the law, has ordained and composed for you.

11. For those who have a cause, and wish to supplicate the emperor, seek for some one skilled in the law, and trained in the schools, to compose their petition for them; lest perchance, if they ask in an unbecoming manner, they not only do not obtain what they seek, but get punishment instead of

[1] Matt. v. 17. [2] Prov. xxxi. 26.

a benefit. When, therefore, the apostles sought to petition, and could not find how to approach the Emperor God, they said unto Christ, "Lord, teach us to pray;" that is to say, "O Thou who art our skilled One in the law, our Assessor, yea, the Concessor of God, compose for us prayers." And the Lord taught them from the book of the celestial law, taught them how to pray; and in that which He taught, He laid down a certain condition: "Forgive us our debts, as we also forgive our debtors."[1] If thou seekest not according to the law, thou becomest guilty. Dost thou not tremble before the Emperor, having become guilty? Offer the sacrifice of humilty, offer the sacrifice of mercy; pray, saying, Forgive me, for I also forgive. But if thou sayest, do. For what wilt thou do? whither wilt thou go if thou hast lied in thy prayers? Not as it is said in the forum, thou shalt lose the benefit of the rescript; but thou shalt not obtain a rescript. For it is the law of the forum that he who shall have lied in his petition shall derive no benefit from that which he has obtained. But this among men, because a man can be deceived: the emperor might have been deceived, when thou didst address to him thy petition; for thou saidest what thou wouldest, and he to whom thou didst speak knew not whether it was true or false; he sent thee away to thy adversary to be confuted if possible, so that if before the judge thou shouldest be convicted of falsehood (because he was not able not to grant the rescript, not knowing whether thou hadst lied), thou shouldest lose the benefit of the rescript, in the place to which thou hadst taken it. But God, who knows whether thou liest or speakest the truth, does not cause thee to lose in the judgment the benefit, but does not permit thee to obtain it, because thou hast dared to lie to the Truth.

12. What, then, wilt thou do? Tell me. To fulfil the law in every part, so as to offend in nothing, is difficult: the condition of guilt is therefore certain; wilt thou refuse to use the remedy? Behold, my brethren, what a remedy the Lord hath provided for the sicknesses of the soul! What then? When thy head aches, we praise thee if thou placest the gospel at thy head, instead of having recourse to an amulet. For so

[1] Luke xi. 1–4.

far has human weakness proceeded, and so lamentable is the estate of those who have recourse to amulets, that we rejoice when we see a man who is upon his bed, and tossed about with fevers and pains, placing his hope on nothing else than that the gospel lies at his head; not because it is done for this purpose, but because the gospel is preferred to amulets. If, then, it is placed at the head to allay the pain of the head, is it not placed at the heart to heal it from sin? Let it be done then. Let what be done? Let it be placed at the heart, let the heart be healed. It is well,—well that thou shouldest have no further care regarding the safety of the body, than to ask it from God. If He knows that it will do thee good, He will give it thee; if He give it not to thee, it would not have profited thee to have it. How many are sick in bed, and for that reason are innocent! for if they were to recover, they would go forth to commit acts of wickedness. To how many is health an injury! The robber who goes forth to the narrow path to slay a man, how much better for him would it have been to have been sick! And he who rises by night to dig through his neighbour's wall, how much better for him to be tossed by fever! If he were ill, he would have been comparatively innocent; being well, he is guilty of wickedness. It is known, then, to God what is expedient for us: let us make this only our endeavour, that our hearts be whole from sins; and when it happens that we are scourged in the body, let us pray to Him for relief. The Apostle Paul besought Him that He would take away the thorn in his flesh, and He would not. Was he disturbed? Was he filled with sadness, and did he speak of himself as deserted? Rather did he say that he was not deserted, because that was not taken away which he desired to be taken away, to the end that infirmity might be cured. For this he found in the voice of the Physician, "My grace is sufficient for thee; for my strength is made perfect in weakness."[1] Whence knowest thou, then, that God does not wish to heal thee? As yet it is expedient for thee to be scourged. Whence knowest thou how diseased that is which the physician cuts, using his knife on the diseased parts? Does he not know the measure, what

[1] 2 Cor. xii. 8, 9.

he is to do, and how far he is do it? Does the shrieking of him he cuts restrain the hands of the physician cutting according to his art? The one cries, the other cuts. Is he cruel who does not listen to the man crying out, or is he not rather merciful in following the wound, that he may heal the sick man? These things have I said, my brethren, in order that no one seek any other aid than that of God, when we happen to be under the reproof of God. See that ye perish not; see that ye do not depart from the Lamb, and be devoured by the lion.

13. We have declared, then, why it was at the tenth hour. Let us see what follows: "One of the two which heard John speak, and followed Him, was Andrew, Simon Peter's brother. He findeth his own brother Simon, and saith unto him, We have found the Messias, which is, being interpreted, the Christ." Messias, in Hebrew; Christ, in Greek; in Latin, Anointed. *Χρῖσμα* is anointing in Greek; Christ, therefore, is the Anointed. He is peculiarly anointed, pre-eminently anointed; wherewith all Christians are anointed, He is pre-eminently anointed. Hear how He speaks in the psalm: "Wherefore God, Thy God, hath anointed Thee with the oil of gladness above Thy fellows." For all the holy ones are His fellows, but He in a peculiar sense is the Holy of Holies, peculiarly anointed, peculiarly Christ.

14. "And he brought him to Jesus; and when Jesus beheld him, He said, Thou art Simon the son of Joannes: thou shalt be called Cephas, which is, by interpretation, Peter." It is not a great thing that the Lord said whose son Peter was. What is great to the Lord? He knew all the names of His own saints, whom He predestinated before the foundation of the world; and dost thou wonder that He said to one man, Thou art the son of this man, and thou shalt be called this or that? Is it a great matter that He changed his name, and converted it from Simon to Peter? Peter is from *petra*, a rock; but the *petra* [rock] is the Church; in the name of Peter, then, was the Church figured. And who is safe, unless he who builds upon the rock? And what saith the Lord Himself? "He that heareth these my words, and doeth them, I will liken him unto a wise man building his house upon a rock"

(he doth not yield to temptation). "The rain descended, the floods came, the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock. But he that heareth my words, and doeth them not" (now let each one of us fear and beware), "I will liken him to a foolish man, who built his house upon the sand: the rain descended, the floods came, the winds blew, and beat upon that house; and it fell: and great was the fall of it."[1] What profit is it to enter the Church for him who builds upon the sand? For, by hearing and not doing, he builds indeed, but on the sand. For if he hears nothing, he builds nothing; but if he hears, he builds. But we ask, Where? For if he hears and does, he builds upon the rock; if he hears and does not, he builds upon the sand. There are two kinds of builders, those building upon the rock, and those building upon the sand. What, then, are those who do not hear? Are they safe? Does He say that they are safe because they do not build? They are naked beneath the rains, before the winds, before the floods; when these come, they carry away those persons before they overthrow the houses. It is then the only security, both to build, and to build upon the rock. If thou wilt hear and do not, thou buildest; but thou buildest a ruin: and when temptation comes it overthrows the house, and carries away thee with the ruin. But if thou dost not hear, thou art naked; thou thyself art dragged away by those temptations. Hear, then, and do; it is the only remedy. How many, perchance, on this day, by hearing and not doing, are hurried away on the stream of this festival! For, through hearing and not doing, the flood cometh, this annual festival; the torrent is filled, it will pass away and become dry, but woe to him whom it shall carry away! Know this, then, beloved, that unless a man hears and does, he builds not upon the rock, and he does not belong to that great name which the Lord so commended. For He has called thy attention. For if Simon had been called Peter before, thou wouldest not have so clearly seen the mystery of the rock, and thou wouldest have thought that he was called so by chance, not by the providence of God; therefore God willed that he should be called first something else, that by the

[1] Matt. vii. 24–27.

very change of name the reality of the sacrament might be commended to our notice.

15. "And the day following He would go forth into Galilee, and finding Philip, He saith unto him, Follow me. Now he was of the city of Andrew and Peter. And Philip findeth Nathanael" (Philip who had been already called by the Lord); "and he said unto him, We have found Him, of whom Moses in the law, and the prophets, did write, Jesus, the son of Joseph." He was called the son of that man to whom His mother had been espoused. For that He was conceived and born while she was still a virgin, all Christians know well from the Gospel. This Philip said to Nathanael, and he added the place, "from Nazareth." And Nathanael said unto him, "From Nazareth something good can come." What is the meaning, brethren? Not as some read; for it is likewise wont to be read, "Can any good thing come out of Nazareth?" For the words of Philip follow, who says, "Come and see." But the words of Philip can suitably follow both readings, whether you read it thus, as confirming, "From Nazareth something good can come," to which Philip replies, "Come and see;" or whether as doubting, and making the whole a question, "Can any good thing come out of Nazareth? Come and see." Since then, whether read in this manner or in that, the words following are not incompatible, it is for us to inquire which of the two interpretations we shall adopt.

16. What sort of a man this Nathanael was, we prove by the words which follow. Hear what sort of a man he was; the Lord Himself bears testimony. Great is the Lord, known by the testimony of John; blessed Nathanael, known by the testimony of the truth. Because the Lord, although He had not been commended by the testimony of John, Himself to Himself bore testimony, because the truth is sufficient for its own testimony. But because men were not able to receive the truth, they sought the truth by means of a lamp, and therefore John was sent to show them the Lord. Hear the Lord bearing testimony to Nathanael: "Nathanael said unto him, Can any good thing come out of Nazareth? Philip says to him, Come and see. And Jesus sees Nathanael coming to Him, and says concerning him, Behold an Israelite indeed, in whom is no guile."

Great testimony! Not of Andrew, nor of Peter, nor of Philip was that said which was said of Nathanael, "Behold an Israelite indeed, in whom is no guile."

17. What do we then, brethren? Ought this man to be the first among the apostles? Not only is Nathanael not found as first among the apostles, but he is neither the middle nor the last among the twelve, although the Son of God bore such testimony to him, saying, "Behold an Israelite indeed, in whom there is no guile." Is the reason asked for? In so far as the Lord intimates, we find a probable reason. For we ought to understand that Nathanael was learned and skilled in the law; and for that reason was the Lord unwilling to place him among His disciples, because He chose unlearned persons, that He might by them confound the world. Listen to the apostle speaking these things: "For ye see," saith he, "your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called: but God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things that are despised, hath God chosen, yea, and things which are not, as though they were things that are, to bring to nought things that are."[1] If a learned man had been chosen, perhaps he would have said that he was chosen for the reason that his learning made him worthy of choice. Our Lord Jesus Christ, wishing to break the necks of the proud, did not seek the orator by means of the fisherman, but by the fisherman He gained the emperor. Great was Cyprian as an orator, but before him was Peter the fisherman, by means of whom not only the orator, but also the emperor, should believe. No noble was chosen in the first place, no learned man, because God chose the weak things of the world that He might confound the strong. This man, then, was great and without guile, and for this reason only was not chosen, lest the Lord should seem to any to have chosen the learned. And from this same learning in the law, it came that when he heard "from Nazareth,"—for he had searched the Scripture, and knew that the Saviour was to be expected thence, what the other scribes and Pharisees had difficulty in knowing,—this man,

[1] 1 Cor. i. 20-28.

then, very learned in the law, when he heard Philip saying, "We have found Him, of whom Moses in the law, and the prophets, did write, Jesus of Nazareth, the son of Joseph;"—this man, who knew the Scriptures excellently well, when he heard the name "Nazareth," was filled with hope, and said, "From Nazareth something good can come."

18. Let us now see the rest concerning this man. "Behold an Israelite indeed, in whom is no guile." What is "in whom is no guile"? Perhaps he had no sin? Perhaps he was not sick? Perhaps he did not need a physician? God forbid. No one is born here in such fashion as not to need that Physician. What, then, is the meaning of the words, "in whom is no guile"? Let us search a little more intently—it will appear presently—in the name of the Lord. The Lord says *dolus* [guile]; and every one who understands Latin knows that *dolus* is when one thing is done and another feigned. Give heed, beloved. *Dolus* (guile) is not *dolor* (pain). I say this because many brethren, not well skilled in Latin, so speak as to say, *Dolus* torments him, using it for *dolor*. *Dolus* is fraud, it is deceit. When a man conceals one thing in his heart, and speaks another, it is guile, and he has, as it were, two hearts; he has, as it were, one recess of his heart where he sees the truth, and another recess where he conceives falsehood. And that you may know that this is guile, it is said in the Psalms, "Lips of guile." What are "lips of guile"? It follows, "In a heart and in a heart have they spoken evil."[1] What is "in a heart and in a heart," unless in a double heart? If, then, guile was not in Nathanael, the Physician judged him to be curable, not whole. A whole man is one thing, a curable another, an incurable a third: he who is sick, but not hopelessly sick, is called curable; he who is sick hopelessly, incurable; but he who is already whole does not need a physician. The Physician, then, who had come to cure, saw that he was curable, because there was no guile in him. How was guile not in him, if he is a sinner? He confesses that he is a sinner. For if he is a sinner, and says that he is a just man, there is guile in his mouth. Therefore in Nathanael He praised the confession of sin, He did not judge that he was not a sinner.

[1] Ps. xi. 3.

19. Wherefore, when the Pharisees, who seemed righteous to themselves, blamed the Lord, because, as physician, he mixed with the sick, and when they said, "Behold with whom he eats, with publicans and sinners," the Physician replied to the madmen, "They that are whole need not a physician, but they that are sick: I came not to call the righteous, but sinners."[1] That is to say, because you call yourselves righteous when you are sinners, because you judge yourselves to be whole when you are languishing, you put away from you the medicine, and do not hold fast health. Hence that Pharisee who had asked the Lord to dinner, was whole in his own eyes; but that sick woman rushed into the house to which she had not been invited, and, made impudent by the desire of health, approached not the head of the Lord, nor the hands, but the feet; washed them with tears, wiped them with her hair, kissed them, anointed them with ointment,—made peace, sinner as she was, with the footprints of the Lord. The Pharisee who sat at meat there, as though whole himself, blamed the Physician, and said within himself, "This man, if he were a prophet, would have known what woman touched his feet." He suspected that He knew not, because He did not repulse her to prevent His being touched with unclean hands; but He did know, He permitted Himself to be touched, that the touch itself might heal. The Lord, seeing the heart of the Pharisee, put forth a parable: "There was a certain creditor, which had two debtors; the one owed five hundred pence, and the other fifty; and when they had nothing to pay, he frankly forgave them both. Which of them loved him most?" He answered, "I suppose, Lord, he to whom he forgave most." And turning to the woman, He said unto Simon, "Seest thou this woman? I entered into thine house, thou gavest me no water for my feet; but she hath washed my feet with tears, and wiped them with the hairs of her head: thou gavest me no kiss; she hath not ceased to kiss my feet: thou gavest me no oil; she hath anointed my feet with ointment. Wherefore, I say unto thee, to her are forgiven many sins, for she loved much; but to whom little is forgiven, the same loveth little."[2] That is to say, thou art more sick, but thou thinkest thyself whole; thou thinkest that little is

[1] Matt. xi. 11-13. [2] Luke vii. 36-47.

forgiven thee when thou owest more. Well did she, because guile was not in her, deserve medicine. What means, guile was not in her? She confessed her sins. This He also praises in Nathanael, that guile was not in him; for many Pharisees who abounded in sins said that they were righteous, and brought guile with them, which made it impossible for them to be healed.

20. Jesus then saw this man in whom was no guile, and said, "Behold an Israelite indeed, in whom is no guile." Nathanael saith unto Him, "Whence knowest Thou me?" Jesus answered and said, "Before that Philip called thee, when thou wast under the fig (that is, under the fig-tree), I saw thee." Nathanael answered and said unto Him, "Rabbi, Thou art the Son of God; Thou art the King of Israel." Some great thing Nathanael may have understood in the saying, "When thou wast under the fig-tree, I saw thee, before that Philip called thee;" for his words, "Thou art the Son of God, Thou art the King of Israel," were not dissimilar to those of Peter so long afterwards, when the Lord said unto him, "Blessed art thou, Simon Barjona, for flesh and blood hath not revealed it unto thee, but my Father which is in heaven." And there He named the rock, and praised the strength of the Church's support in this faith. Here already Nathanael says, "Thou art the Son of God; Thou art the King of Israel." Wherefore? Because it was said to him, "Before that Philip called thee, when thou wast under the fig-tree, I saw thee."

21. We must inquire whether this fig-tree signifies anything. Listen, my brethren. We find the fig-tree cursed because it had leaves only, and not fruit.[1] In the beginning of the human race, when Adam and Eve had sinned, they made themselves girdles of fig leaves.[2] Fig leaves then signify sins. Nathanael then was under the fig-tree, as it were under the shadow of death. The Lord saw him, he concerning whom it was said, "They that sat under the shadow of death, unto them hath light arisen."[3] What then was said to Nathanael? Thou sayest to me, O Nathanael, "Whence knowest thou me?" Even now thou speakest to me, because Philip called thee. He whom an apostle had already called, He perceived to belong

[1] Matt. xx. 19. [2] Gen. iii. 7. [3] Isa. ix. 2.

to His Church. O thou Church, O thou Israel, in whom is no guile! if thou art the people, Israel, in whom is no guile, thou hast even now known Christ by His apostles, as Nathanael knew Christ by Philip. But His compassion beheld thee before thou knewest Him, when thou wert lying under sin. For did we first seek Christ, and not He seek us? Did we come sick to the Physician, and not the Physician to the sick? Was not that sheep lost, and did not the shepherd, leaving the ninety and nine in the wilderness, seek and find it, and joyfully carry it back on his shoulders? Was not that piece of money lost, and the woman lighted the lamp, and searched in the whole house until she found it? And when she had found it, "Rejoice with me," she said to her neighbours, "for I have found the piece of money which I lost."[1] In like manner were we lost as the sheep, lost as the piece of money; and our Shepherd found the sheep, but sought the sheep; the woman found the piece of money, but sought the piece of money. What is the woman? The flesh of Christ. What is the lamp? "I have prepared a lamp for my Christ."[2] Therefore were we sought that we might be found; having been found, we speak. Let us not be proud, for before we were found we were lost, if we had not been sought. Let them then not say to us whom we love, and whom we desire to gain to the peace of the Catholic Church, "What do you wish with us? Why seek you us if we are sinners?" We seek you for this reason, that you perish not: we seek you because we were sought; we wish to find you because we have been found.

22. When, then, Nathanael had said, "Whence knowest Thou me?" the Lord said to him, "Before that Philip called thee, when thou wast under the fig-tree, I saw thee." O thou Israel without guile, whosoever thou art; O people living by faith, before I called thee by my apostles, when thou wast under the shadow of death, and thou sawest not me, I saw thee. The Lord then says to him, "Because I said unto thee, I saw thee under the fig-tree, thou believest: thou shalt see a greater thing than these." What is this, thou shalt see a greater thing than these? And He saith unto him, "Verily, verily, I say unto you, ye shall see heaven open, and angels ascending and

[1] Luke xv. 4–10. [2] Ps. cxxxii. 17.

descending upon the Son of man." Brethren, this is something greater than "under the fig-tree I saw thee." For it is more that the Lord justified us when called than that He saw us lying under the shadow of death. For what profit would it have been to us if we had remained where He saw us? Should we not be lying there? What is this greater thing? When have we seen angels ascending and descending upon the Son of man?

23. Already on a former occasion I have spoken of these ascending and descending angels; but lest you should have forgotten, I shall speak of the matter briefly by way of recalling it to your recollection. I should use more words if I were introducing, not recalling the subject. Jacob saw a ladder in a dream; and on a ladder he saw angels ascending and descending: and he anointed the stone which he had placed at his head.[1] You have heard that the Messias is Christus; you have heard that Christus is the Anointed. For Jacob did not place the stone, the anointed stone, that he might come and adore it: otherwise that would have been idolatry, not a pointing out of Christ. What was done was a pointing out of Christ, so far as it behoved such a pointing out to be made, and it was Christ that was pointed out. A stone was anointed, but not for an idol. A stone anointed; why a stone? "Behold, I lay in Zion a stone, elect, precious: and he that believeth on Him shall not be confounded."[2] Why anointed? Because Christus comes from chrisma. But what saw he then on the ladder? Ascending and descending angels. So it is the Church, brethren: the angels of God are good preachers, preaching Christ; this is the meaning of, they ascend and descend upon the Son of man. How do they ascend, and how do they descend? In one case we have an example; listen to the Apostle Paul. What we find in him, let us believe regarding the other preachers of the truth. Behold Paul ascending: "I know a man in Christ fourteen years ago was caught up into the third heaven (whether in the body, or whether out of the body, I cannot tell: God knoweth), and that he heard unspeakable words, which it is not lawful for a man to utter."[3] You have heard him ascending, hear him descending: "I

[1] Gen. xxviii. 12-18. [2] Isa. xxviii. 16; 1 Pet. ii. 6. [3] 2 Cor. xii. 2-4.

could not speak unto you as unto spiritual, but as unto carnal; as babes in Christ I have fed you with milk, not with meat."[1] Behold he descended who had ascended. Ask whether he ascended to the third heaven. Ask whether he descended to give milk to babes. Hear that he descended: "I became a babe in the midst of you, even as a nurse cherisheth her children."[2] For we see both nurses and mothers descend to babes, and although they be able to speak Latin, they shorten the words, shake their tongues in a certain manner, in order to frame childish endearments from a methodical language; because if they speak according to rule, the infant does not understand nor profit. And if there be a father well skilled in speaking, and such an orator that the forum resounds with his eloquence, and the judgment-seats shake, if he have a little son, on his return home he puts aside the forensic eloquence to which he had ascended, and in child's language descends to his little one. Hear in one place the apostle himself ascending and descending in the same sentence: "For whether," says he, "we be beside ourselves, it is to God; or whether we be sober, it is for your cause."[3] What is "we are beside ourselves"? That we see those things which it is not lawful for a man to speak. What is "we are sober for your cause? Have I judged myself to know anything among you, save Jesus Christ and Him crucified?" If the Lord Himself ascended and descended, it is evident that His preachers ascend by imitation, descend by preaching.

24. And if we have detained you somewhat longer than is our wont, the design was that the dangerous hours might pass: we imagine that those people have now brought their vanity to a close. But let us, brethren, having fed upon the feasts of salvation, do what remains, that we may in a religious manner fill up the Lord's day with spiritual joys, and compare the joys of verity with the joys of vanity; and if we are horrified, let us grieve; if we grieve, let us pray; if we pray, may we be heard; if we are heard, we gain them also.

[1] 1 Cor. iii. 1, 2. [2] 1 Thess. ii. 7. [3] 2 Cor. v. 13.

TRACTATE VIII.

CHAPTER II. 1–4.

1. THE miracle indeed of our Lord Jesus Christ, whereby He made the water into wine, is not marvellous to those who know that it was God's doing. For He who made wine on that day at the marriage feast, in those six water-pots, which He commanded to be filled with water, the self-same does this every year in vines. For even as that which the servants put into the water-pots was turned into wine by the doing of the Lord, so in like manner also is what the clouds pour forth changed into wine by the doing of the same Lord. But we do not wonder at the latter, because it happens every year: it has lost its marvellousness by its constant recurrence. And yet it suggests a greater consideration than that which was done in the water-pots. For who is there that considers the works of God, whereby this whole world is governed and regulated, who is not amazed and overwhelmed with miracles? If he considers the vigorous power of a single grain of any seed whatever, it is a mighty thing, it inspires him with awe. But since men, intent on a different matter, have lost the consideration of the works of God, by which they should daily praise Him as the Creator; God has, as it were, reserved to Himself the doing of certain extraordinary actions, that, by striking them with wonder, He might rouse men as from sleep to worship Him. A dead man has risen again; men marvel: so many are born daily, and none marvels. If we reflect more considerately, it is a matter of greater wonder for one to be who was not before, than for one who was to come to life again. Yet the same God, the Father of our Lord Jesus Christ, doeth by His word all these things; and it is He who created that governs also. The former miracles He did by His Word, God with Himself; the latter miracles He did by

the same Word incarnate, and for us made man. As we wonder at the things which were done by the man Jesus, so let us wonder at the things which were done by Jesus God. By Jesus God were made heaven, and earth, and the sea, all the garniture of heaven, the abounding riches of the earth, and the fruitfulness of the sea;—all these things which lie within the reach of our eyes were made by Jesus God. And we look at these things, and if His own spirit is in us they in such manner please us, that we praise Him that contrived them; not in such manner that turning ourselves to the works we turn away from the Maker, and, in a manner, turning our face to the things made and our backs to Him that made them.

2. And these things indeed we see; they lie before our eyes. But what of those we do not see, as angels, virtues, powers, dominions, and every inhabitant of this fabric which is above the heavens, and beyond the reach of our eyes? Yet angels, too, when necessary, often showed themselves to men. Has not God made all these too by His Word, that is, by His only Son, our Lord Jesus Christ? What of the human soul itself, which is not seen, and yet by its works shown in the flesh excites great admiration in those that duly reflect on them,—by whom was it made, unless by God? And through whom was it made, unless through the Son of God? Not to speak as yet of the soul of man: the soul of any brute whatever, see how it regulates the huge body, puts forth the senses, the eyes to see, the ears to hear, the nostrils to smell, the taste to discern flavours,—the members, in short, to execute their respective functions! Is it the body, not the soul, namely the inhabitant of the body, that doeth these things? The soul is not apparent to the eyes, nevertheless it excites admiration by these its actions. Direct now thy consideration to the soul of man, on which God has bestowed understanding to know its Creator, to discern and distinguish between good and evil, that is, between right and wrong: see how many things it does through the body! Observe this whole world arranged in the same human commonwealth, with what administrations, with what orderly degrees of authority, with what conditions of citizenship, with what laws, manners, arts! The whole of this is brought about by the soul, and yet this power of the soul is not visible.

When withdrawn from the body, the latter is a mere carcase: first, it in a manner preserves it from rottenness. For all flesh is corruptible, and falls off into putridity unless preserved by the soul as by a kind of seasoning. But the human soul has this quality in common with the soul of the brute; those qualities rather are to be admired which I have stated, such as belong to the mind and intellect, wherein also it is renewed after the image of its Creator, after whose image man was formed.[1] What will this power of the soul be when this body shall have put on incorruption, and this mortal shall have put on immortality?[2] If such is its power, acting through corruptible flesh, what shall be its power through a spiritual body, after the resurrection of the dead? Yet this soul, as I have said, of admirable nature and substance, is a thing invisible, intellectual; this soul also was made by God Jesus, for He is the Word of God. "All things were made by Him, and without Him was nothing made."

3. When we see, therefore, such deeds wrought by Jesus God, why should we wonder at water being turned into wine by the man Jesus? For He was not made man in such manner that He lost His being God. Man was added to Him, God not lost to Him. This miracle was wrought by the same who made all those things. Let us not therefore wonder that God did it, but love Him because He did it in our midst, and for the purpose of our restoration. For He gives us certain intimations by the very circumstances of the case. I suppose that it was not without cause He came to the marriage. The miracle apart, there lies something mysterious and sacramental in the very fact. Let us knock, that He may open to us, and fill us with the invisible wine: for we were water, and He made us wine, made us wise; for He gave us the wisdom of His faith, whilst before we were foolish. And it appertains, it may be, to this wisdom, together with the honour of God, and with the praise of His majesty, and with the charity of His most powerful mercy, to understand what was done in this miracle.

4. The Lord, on being invited, came to the marriage. What wonder if He came to that house to a marriage, having come

[1] Col. iii. 10. [2] 1 Cor. xv. 54.

into this world to a marriage? For, indeed, if He came not to a marriage, He has not here a bride. But what says the apostle? "I have espoused you to one husband, to present you a chaste virgin to Christ." Why does he fear lest the virginity of Christ's bride should be corrupted by the subtilty of the devil? "I fear," saith he, "lest as the serpent beguiled Eve by his subtilty, so also your minds should be corrupted from the simplicity and chastity which is in Christ."[1] Thus has He here a bride whom He has redeemed by His blood, and to whom He has given the Holy Spirit as a pledge. He has freed her from the bondage of the devil: He died for her sins, and is risen again for her justification.[2] Who will make such offerings to his bride? Men may offer to a bride every sort of earthly ornament,—gold, silver, precious stones, houses, slaves, estates, farms,—but will any give his own blood? For if one should give his own blood to his bride, he would not live to take her for his wife. But the Lord, dying without fear, gave His own blood for her, whom rising again He was to have, whom He had already united to Himself in the Virgin's womb. For the Word was the Bridegroom, and human flesh the bride; and both one, the Son of God, the same also being Son of man. The womb of the Virgin Mary, in which He became head of the Church, was His bridal chamber; thence He came forth, as a bridegroom from his chamber, as the Scripture foretold, "And rejoiced as a giant to run his way."[3] From His chamber He came forth as a bridegroom; and being invited, came to the marriage.

5. It is because of an indubitable mystery that He appears not to acknowledge His mother, from whom as the Bridegroom He came forth, when He says to her, "Woman, what have I to do with thee? mine hour is not yet come." What is this? Did He come to the marriage for the purpose of teaching men to treat their mothers with contempt? Surely he to whose marriage He had come was taking a wife with the view of having children, and surely he wished to be honoured by those children he would beget: had Jesus then come to the marriage in order to dishonour His mother, when marriages are celebrated and wives married with the view of having children,

[1] 2 Cor. xi. 3. [2] Rom. iv. 25. [3] Ps. xix. 5.

whom God commands to honour their parents? Beyond all doubt, brethren, there is some mystery lurking here. It is really a matter of such importance that some,—of whom the apostle, as we have mentioned before, has forewarned us to be on our guard, saying, "I fear, lest, as the serpent beguiled Eve by his subtilty, so also your minds should be corrupted from the simplicity and chastity which is in Christ,"—taking away from the credibility of the gospel, and asserting that Jesus was not born of the Virgin Mary, used to endeavour to draw from this place an argument in support of their error, so far as to say, How could she be His mother, to whom He said, "Woman, what have I to do with thee?" Wherefore we must answer them, and show them why the Lord said this, lest in their insanity they appear to themselves to have discovered something contrary to wholesome belief, whereby the chastity of the virgin bride may be corrupted, that is, whereby the faith of the Church may be injured. For in very deed, brethren, their faith is corrupted who prefer a lie to the truth. For these men, who appear to honour Christ in such wise as to deny that He had flesh, do nothing short of proclaiming Him a liar. Now they who build up a lie in men, what do they but drive the truth out of them? They let in the devil, they drive Christ out; they let in an adulterer, shut out the bridegroom, being evidently paranymphs, or rather, the panderers of the serpent. For it is for this object they speak, that the serpent may possess, and Christ be shut out. How doth the serpent possess? When a lie possesses. When falsehood possesses, then the serpent possesses; when truth possesses, then Christ possesses. For Himself has said, "I am the truth;"[1] but of that other He said, "He stood not in the truth, because the truth is not him."[2] And Christ is the truth in such wise that thou shouldst receive the whole to be true in Him. The true Word, God equal with the Father, true soul, true flesh, true man, true God, true nativity, true passion, true death, true resurrection. If thou say that any of these is false, rottenness enters, the worms of falsehood are bred of the poison of the serpent, and nothing sound will remain.

[1] John xiv. 6. [2] John viii. 44.

6. What, then, is this, saith one, which the Lord saith, "Woman, what have I to do with thee?" Perhaps the Lord shows us in the sequel why He said this: "Mine hour," saith He, "is not yet come." For thus is how He saith, "Woman, what have I to do with thee? mine hour is not yet come." And we must seek to know why this was said. But first let us therefrom withstand the heretics. What says the old serpent, of old the hissing instiller of poison? What saith he? That Jesus had not a woman for His mother. Whence provest thou that? From this, saith he, because Jesus said, "Woman, what have I to do with thee?" Who has related this, that we should believe that Jesus said it? Who has related it? None other than John the evangelist. But the same John the evangelist said, "And the mother of Jesus was there." For this is how he has told us: "The next day there was a marriage in Cana of Galilee, and the mother of Jesus was there. And having been invited to the marriage, Jesus had come thither with His disciples." We have here two sayings uttered by the evangelist. "The mother of Jesus was there," said the evangelist; and it is the same evangelist that has told us what Jesus said to His mother. And see, brethren, how he has told us that Jesus answered His *mother*, having said first, "His mother said unto Him," in order that you may keep the virginity of your heart secure against the tongue of the serpent. Here we are told in the same Gospel, the record of the same evangelist, "The mother of Jesus was there," and "His mother said unto Him." Who related this? John the evangelist. And what said Jesus in answer to His mother? "Woman, what have I to do with thee?" Who relates this? The very same Evangelist John. O most faithful and truth-speaking evangelist, thou tellest me that Jesus said, "Woman, what have I to do with thee?" why hast thou added His mother, whom He does not acknowledge? For thou hast said that "the mother of Jesus was there," and that "His mother said unto Him;" why didst thou not rather say, Mary was there, and Mary said unto Him? Thou tellest us these two facts, "His mother said unto Him," and, "Jesus answered her, Woman, what have I to do with thee?" Why doest thou this, if it

be not because both are true? Now, those men are willing to believe the evangelist in the one case, when he tells us that Jesus said to His mother, "Woman, what have I to do with thee?" and yet they will not believe him in the other, when he says, "The mother of Jesus was there," and "His mother said unto Him." But who is he that resisteth the serpent and holds fast the truth, whose virginity of heart is not corrupted by the subtilty of the devil? He who believes both to be true, namely, that the mother of Jesus was there, and that Jesus made that answer to His mother. But if he does not as yet understand in what manner Jesus said, "Woman, what have I to do with thee?" let him meanwhile believe that He said it, and said it, moreover, to His mother. Let him first have the piety to believe, and he will then have fruit in understanding.

7. I ask you, O faithful Christians, Was the mother of Jesus there? Answer ye, She was. Whence know you? Answer, The Gospel says it. What answer made Jesus to His mother? Answer ye, "Woman, what have I do with thee? mine hour is not yet come." And whence know you this? Answer, The Gospel says it. Let no man corrupt this your faith, if you desire to preserve a chaste virginity for the Bridegroom. But if it be asked of you, why He made this answer to His mother, let him declare who understands; but he who does not as yet understand, let him most firmly believe that Jesus made this answer, and made it moreover to His mother. By this piety he will learn to understand also why Jesus answered thus, if by praying he knock at the door of truth, and do not approach it with wrangling. Only this much, while he fancies himself to know, or is ashamed because he does not know, why Jesus answered thus, let him beware lest he be constrained to believe either that the evangelist lied when he said, "The mother of Jesus was there," or that Jesus Himself suffered for our sins by a counterfeit death, and for our justification showed counterfeit scars; and that He spoke falsely in saying, "If ye continue in my word, ye are my disciples indeed; and ye shall know the truth, and the truth shall make you free."[1] For if He had a false mother,

[1] John viii. 31.

false flesh, false death, false wounds in His death, false scars in His resurrection, then it will not be the truth, but rather falsehood, that shall make free those that believe on Him. Nay, on the contrary, let falsehood yield to truth, and let all be confounded who would have themselves be accounted truth-speaking, because they endeavour to prove Christ a deceiver, and will not have it said to them, We do not believe you because you lie, when they affirm that truth itself has lied. Nevertheless, if we ask them, Whence know you that Christ said, "Woman, what have I to do with thee?" they answer that they believe the Gospel. Then why do they not believe the Gospel when it says, "The mother of Jesus was there," and, "His mother said unto Him"? Or if the Gospel lies here, how are we to believe it there, that Jesus said this, "Woman, what have I to do with thee?" Why do not those miserable men rather faithfully believe that the Lord did so answer, not to a stranger, but to His mother; and also piously seek to know why He did so answer? There is a great difference between him who says, I would know why Christ made this answer to His mother, and him who says, I know that it was not to His mother that Christ made this answer. It is one thing to be willing to understand what is shut up, another thing to be unwilling to believe what is open. He who says, I would know why Christ thus made answer to His mother, wishes the Gospel, in which he believes, opened up to him; but he who says, I know that it was not to His mother that Christ made this answer, accuses of falsehood the very Gospel, wherein he believed that Christ did so answer.

8. Now then, if it seem good, brethren, those men being repulsed, and ever wandering in their own blindness, unless in humility they be healed, let us inquire why our Lord answered His mother in such a manner. He was in an extraordinary manner begotten of the Father without a mother, born of a mother without a father; without a mother He was God, without a father He was man; without a mother before all time, without a father in the end of times. What He said was said in answer to His mother, for "the mother of Jesus was there," and "His mother said unto Him." All this the Gospel says. It is there we learn that "the mother of Jesus

was there," just where we learn that He said unto her, "Woman, what have I to do with thee? mine hour is not yet come." Let us believe the whole; and what we do not yet understand, let us search out. And first take care, lest perhaps, as the Manichæans found occasion for their falsehood, because the Lord said, "Woman, what have I to do with thee?" the astrologers in like manner may find occasion for their deception, in that He said, "Mine hour is not yet come." If it was in the sense of the astrologers He said this, we have committed a sacrilege in burning their books. But if we have acted rightly, as was done in the times of the apostles,[1] it was not according to their notion that the Lord said, "Mine hour is not yet come." For, say those vain-talkers and deceived seducers, thou seest that Christ was under fate, as He says, "Mine hour is not yet come." To whom then must we make answer first—to the heretics or to the astrologers? For both come of the serpent, and desire to corrupt the Church's virginity of heart, which she holds in undefiled faith. Let us first reply to those whom we proposed, to whom, indeed, we have already replied in great measure. But lest they should think that we have not what to say of the words which the Lord uttered in answer to His mother, we prepare you further against them; for I suppose what has already been said is sufficient for their refutation.

9. Why, then, said the Son to the mother, "Woman, what have I to with thee? mine hour is not yet come"? Our Lord Jesus Christ was both God and man. According as He was God, He had not a mother; according as He was man, He had. She was the mother, then, of His flesh, of His humanity, of the weakness which for our sakes He took upon Him. But the miracle which He was about to do, He was about to do according to His divine nature, not according to His weakness; according to that wherein He was God, not according to that wherein He was born weak. But the weakness of God is stronger than men.[2] His mother then demanded a miracle of Him; but He, about to perform divine works, so far did not recognise a human womb; saying in effect, "That in me which works a miracle was not born of

[1] Acts xix. 19. [2] 1 Cor. i. 25.

thee, thou gavest not birth to my divine nature; but because my weakness was born of thee, I will recognise thee at the time when that same weakness shall hang upon the cross." This, indeed, is the meaning of "Mine hour is not yet come." For then it was that He recognised, who, in truth, always did know. He knew His mother in predestination, even before He was born of her; even before, as God, He created her of whom, as man, He was to be created, He knew her as His mother: but at a certain hour in a mystery He did not recognise her; and at a certain hour which had not yet come, again in a mystery, He does recognise her. For then did He recognise her, when that to which she gave birth was a-dying. That by which Mary was made did not die, but that which was made of Mary; not the eternity of the divine nature, but the weakness of the flesh, was dying. He made that answer therefore, making a distinction in the faith of believers, between the *who*, and the *how*, He came. For while He was God and the Lord of heaven and earth, He came by a mother who was a woman. In that He was Lord of the world, Lord of heaven and earth, He was, of course, the Lord of Mary also; but in that wherein it is said, "Made of a woman, made under the law," He was Mary's son. The same both the Lord of Mary and the son of Mary; the same both the Creator of Mary and created from Mary. Marvel not that He was both son and Lord. For just as He is called the son of Mary, so likewise is He called the son of David; and son of David because son of Mary. Hear the apostle openly declaring, "Who was made of the seed of David according to the flesh."[1] Hear Him also declared the Lord of David; let David himself declare this: "The Lord said to my Lord, Sit Thou on my right hand."[2] And this passage Jesus Himself brought forward to the Jews, and refuted them from it.[3] How then was He both David's son and David's Lord? David's son according to the flesh, David's Lord according to His divinity; so also Mary's son after the flesh, and Mary's Lord after His majesty. Now as she was not the mother of His divine nature, whilst it was by His divinity the miracle she asked for would be wrought, therefore He answered her, "Woman, what have I to do with

[1] Rom. i. 3. [2] Ps. cx. 1. [3] Matt. xxii. 45.

thee?" But think not that I deny thee to be my mother: "Mine hour is not yet come;" for in that hour I will acknowledge thee, when the weakness of which thou art the mother comes to hang on the cross. Let us prove the truth of this. When the Lord suffered, the same evangelist tells us, who knew the mother of the Lord, and who has given us to know about her in this marriage feast,—the same, I say, tells us, "There was there near the cross the mother of Jesus; and Jesus saith to His mother, Woman, behold thy son! and to the disciple, Behold thy mother!"[1] He commends His mother to the care of the disciple; commends His mother, as about to die before her, and to rise again before her death. The man commends her a human being to man's care. This humanity had Mary given birth to. That hour had now come, the hour of which He had then said, "Mine hour is not yet come."

10. In my opinion, brethren, we have answered the heretics. Let us now answer the astrologers. And how do they attempt to prove that Jesus was under fate? Because, say they, Himself said, "Mine hour is not yet come." Therefore we believe Him; and if He had said, "I have no hour," He would have excluded the astrologers: but behold, say they, He said, "Mine hour is not yet come." If then He had said, "I have no hour," the astrologers would have been shut out, and would have no ground for their slander; but now that He said, "Mine hour is not yet come," how can we contradict His own words? 'Tis wonderful that the astrologers, by believing Christ's words, endeavour to convince Christians that Christ lived under an hour of fate. Well, let them believe Christ when He saith, "I have power to lay down my life and to take it up again: no man taketh it from me, but I lay it down of myself, and I take it again."[2] Is this power then under fate? Let them show us a man who has it in his power when to die, how long to live: this they can never do. Let them, therefore, believe God when He says, "I have power to lay down my life, and to take it up again;" and let them inquire why it was said, "Mine hour is not yet come;" and let them not, because of these words, be imposing fate on the Maker of heaven, the

[1] John xix. 25, 27. [2] John x. 18.

Creator and Ruler of the stars. For even if fate were from the stars, the Maker of the stars could not be subject to their destiny. Moreover, not only Christ had not what thou callest fate, but not even hast thou, or I, or he there, or any human being whatsoever.

11. Nevertheless, being deceived, they deceive others, and propound fallacies to men. They lay snares to catch men, and that, too, in the open streets. They who spread nets to catch wild beasts even do it in woods and desert places: how miserably vain are men, for catching whom the net is spread in the forum! When men sell themselves to men, they receive money; but these give money in order to sell themselves to vanities. For they go in to an astrologer to buy themselves masters, such as the astrologer is pleased to give them: be it Saturn, Jupiter, Mercury, or any other named profanity. The man went in free, that having given his money he might come out a slave. Nay, rather, had he been free he would not have gone in; but he entered whither his master Error and his mistress Avarice dragged him. Whence also the truth says, "Every one that doeth sin is the slave of sin."[1]

12. Why then did He say, "Mine hour is not yet come"? Rather because, having it in His power when to die, He did not yet see it fit to use that power. Just as we, brethren, say, for example, "Now is the appointed hour for us to go out to celebrate the sacraments." If we go out before it is necessary, do we not act perversely and absurdly? And because we act only at the proper time, do we therefore in this action regard fate when we so express ourselves? What means then, "Mine hour is not yet come"? When I know that it is the fitting time for me to suffer, when my suffering will be profitable, then I will willingly suffer. That hour is not yet: that thou mayest preserve both, this, "Mine hour is not yet come;" and that, "I have power to lay down my life, and power to take it again." He had come, then, having it in His power when to die. And surely it would not have been right were He to die before He had chosen disciples. Had he been a man who had not his hour in his own power, he might have died before he had chosen disciples; and if

[1] John viii. 34.

haply he had died when his disciples were now chosen and instructed, it would be something conferred on him, not his own doing. But, on the contrary, He who had come having in His power when to go, when to return, how far to advance, and for whom the regions of the grave were open, not only when dying but when rising again ; He, I say, in order to show us His Church's hope of immortality, showed in the head what it behoved the members to expect. For He who has risen again in the head will also rise again in all His members. The hour then had not yet come, the fit time was not yet. Disciples had to be called, the kingdom of heaven to be proclaimed, the Lord's divinity to be shown forth in miracles, and His humanity in His very sympathy with mortal men. For He who hungered because He was man, fed so many thousands with five loaves because He was God ; He who slept because He was man, commanded the winds and the waves because He was God. All these things had first to be set forth, that the evangelists might have whereof to write, that there might be what should be preached to the Church. But when He had done as much as He judged to be sufficient, then His hour came, not of necessity, but of will,—not of condition, but of power.

13. What then, brethren ? Because we have replied to these and those, shall we say nothing as to what the water-pots signify ? what the water turned into wine ? what the master of the feast ? what the bridegroom ? what in mystery the mother of Jesus ? what the marriage itself ? We must speak of all these, but we must not burden you. I would have preached to you in Christ's name yesterday also, when the usual sermon was due to you, my beloved, but I was hindered by certain necessities. If you please then, holy brethren, let us defer until to-morrow what pertains to the hidden meaning of this translation, and not burden both your and our own weakness. There are many of you, perhaps, who have to-day come together on account of the solemnity of the day, not to hear the sermon. Let those who come to-morrow come to hear, so that we may not defraud those who are eager to learn, nor burden those who are fastidious.

TRACTATE IX.

CHAPTER II. 1-11.

1. MAY the Lord our God be present, that He may grant us to render you what we promised. For yesterday, if you remember, holy brethren, when the shortness of the time prevented us from completing the sermon we had begun, we put off until to-day the unfolding, by God's assistance, of those things which are mystically put in hidden meanings in this fact of the Gospel lesson. We need not, therefore, now stay any longer to commend the miracle of God. For He is the same God who, throughout the whole creation, worketh miracles every day, which become lightly esteemed by men, not because of the ease with which they are wrought, but by reason of their constant recurrence. Those uncommon works, however, which were done by the same Lord—that is, by the Word for us made flesh—occasioned greater astonishment to men, not because they are greater than those which He daily performs in the creation, but because these which happen every day are accomplished as it were in the course of nature; but the others appear exhibited to the eyes of men, wrought by the efficacy of a power, as it were, immediately present. We said, as you remember, one dead man rose again, people were amazed, whilst no man wonders at the birth every day of those who were not in being. In like manner, who does not wonder at water turned into wine, although God is doing this every year in vines? But since all the works which the Lord Jesus did, serve not only to rouse our hearts by their miraculous character, but also to edify our hearts in the doctrine of faith, it behoves us thoroughly to examine into the meaning and significance of those works. For the consideration of the meaning of all these things we deferred, as you remember, till to-day.

2. The Lord, in that He came to the marriage to which He was invited, wished, apart from the mystical signification, to assure us that marriage was His own institution. For there were to be those of whom the apostle spoke, "forbidding to marry,"[1] and asserting that marriage was an evil, and of the devil's institution: notwithstanding the same Lord declares in the Gospel, on being asked whether it be lawful for a man to put away his wife for any cause, that it is not lawful save for the cause of fornication. In His answer, if you remember, He said, "What God hath joined together let not man put asunder."[2] And they that are well instructed in the catholic faith know that God instituted marriage; and as the union of man and wife is from God, so divorce is from the devil. But in the case of fornication it is lawful for a man to put away his wife, because she first chose to be no longer wife in not preserving conjugal fidelity to her husband. Nor are those women who vow virginity to God, although they hold a higher place of honour and sanctity in the Church, without marriage. For they too, together with the whole Church, attain to a marriage, a marriage in which Christ is the Bridegroom. And for this cause, therefore, did the Lord, on being invited, come to the marriage, to confirm conjugal chastity, and to show forth the sacrament of marriage. For the bridegroom in that marriage, to whom it was said, "Thou hast kept the good wine until now," represented the person of the Lord. For the good wine—namely, the gospel—Christ has kept until now.

3. For now let us begin to uncover the hidden meanings of the mysteries, so far as He in whose name we made you the promise may enable us. In the ancient times there was prophecy, and no times were left without the dispensation of prophecy. But the prophecy, since Christ was not understood therein, was water. For in water wine is in some manner latent. The apostle tells us what we are to understand by this water: "Even unto this day," saith he, "whilst Moses is read, that same veil is upon their heart; that it is not unveiled because it is done away in Christ. And when thou shalt have passed over," saith he, "to the Lord, the veil shall be taken away."[3] By the veil he means the covering over of prophecy,

[1] 1 Tim. iv. 3. [2] Matt. xix. 6. [3] 2 Cor. iii. 14–16.

so that it was not understood. When thou hast passed over to the Lord, the veil is taken away; so likewise is tastelessness taken away when thou hast past over to the Lord; and what was water now becomes wine to thee. Read all the prophetic books; and if Christ be not understood therein, what canst thou find so insipid and silly? Understand Christ in them, and what thou readest not only has a taste, but even inebriates thee; transporting the mind from the body, so that forgetting the things that are past, thou reachest forth to the things that are before.[1]

4. Wherefore, prophecy from ancient times, even from the time when the series of human births began to run onwards, was not silent concerning Christ; but the import of the prophecy was concealed therein, for as yet it was water. Whence do we prove that in all former times, until the age in which the Lord came, prophecy did not fail concerning Him? From the Lord's own saying. For when He had risen from the dead, He found His disciples doubting concerning Himself whom they had followed. For they saw that He was dead, and they had no hope that He would rise again; all their hope was gone. On what ground was the thief, after receiving praise, deemed worthy to be that same day in Paradise? Because when bound on the cross he confessed Christ, whilst the disciples doubted concerning Him. Well, He found them wavering, and in a manner reproving themselves because they had looked for redemption in Him. Yet they sorrowed for Him as cut off without fault, for they knew Him to be innocent. And this is what the disciples themselves said, after His resurrection, when He had found certain of them in the way, sorrowful, "Art thou only a stranger in Jerusalem, and hast not known the things which are come to pass there in these days? And He said unto them, What things? And they said, Concerning Jesus of Nazareth, who was a prophet mighty in deeds and words before God and all the people: how our priests and rulers delivered Him to be condemned to death, and bound Him to the cross. But we trusted that it was He who should have redeemed Israel; and to-day is now the third day since these things were done." After one of the

[1] Phil. iii. 13.

two whom He found in the way going to a neighbouring village had spoken these and other words, Jesus answered and said, "O irrational, and slow of heart to believe all that the prophets have spoken! Ought not Christ to have suffered all these things, and to enter into His glory? And beginning from Moses and all the prophets, He expounded unto them in all the Scriptures the things concerning Himself." And likewise, in another place, when He would even have His disciples touch Him with their hands, that they might believe that He had risen in the body, He saith, "These are the words which I have spoken unto you, while I was yet with you, that all things must be fulfilled which were written in the law of Moses, and in the prophets, and in the Psalms, concerning me. Then opened He their understanding, that they might understand the Scriptures, and said unto them, Thus it is written, that Christ should suffer, and rise again from the dead the third day: and that repentance and remission of sins should be preached in His name among all nations, beginning at Jerusalem."

5. When these words of the Gospel are understood, and they are certainly clear, all the mysteries which are latent in this miracle of the Lord will be laid open. Observe what He says, that it behoved the things to be fulfilled in Christ that were written of Him. Where were they written? "In the law," saith He, "and in the prophets, and in the Psalms." He omitted no part of the Old Scriptures. These were water; and hence the disciples were called *irrational* by the Lord, because as yet they tasted to them as water, not as wine. And how did He make of the water wine? When He opened their understanding, and expounded to them the Scriptures, beginning from Moses, through all the prophets; with which being now inebriated, they said, "Did not our hearts burn within us in the way, when He opened to us the Scriptures?" For they understood Christ in those books in which they knew Him not before. Thus our Lord Jesus Christ changed the water into wine, and that has now taste which before had not, that now inebriates which before did not. For if He had commanded the water to be poured out of the water-pots, and so Himself had put in the wine from the secret repositories of

the creature, whence He made bread when He satisfied so many thousands; for five loaves were not in themselves sufficient to satisfy five thousand men, nor even to fill twelve baskets, but the omnipotence of the Lord was, as it were, a fountain of bread; so likewise He might, on the water being poured out, have poured in wine: but had He done this, He would appear to have rejected the Old Scriptures. When, however, He turns the water itself into wine, He shows us that the Old Scripture also is from Himself, for at His own command were the water-pots filled. It is from the Lord, indeed, that the Old Scripture also is; but it has no taste unless Christ is understood therein.

6. But observe what Himself saith, "The things which were written in the law, and in the prophets, and in the Psalms concerning me." And we know that the law extends from the time of which we have record, that is, from the beginning of the world: "In the beginning God made the heaven and the earth."[1] Thence down to the time in which we are now living are six ages, this being the sixth, as you have often heard and know. The first age is reckoned from Adam to Noah; the second, from Noah to Abraham; and, as Matthew the evangelist duly follows and distinguishes, the third, from Abraham to David; the fourth, from David to the carrying away into Babylon; the fifth, from the carrying away into Babylon to John the Baptist;[2] the sixth, from John the Baptist to the end of the world. Moreover, God made man after His own image on the *sixth day*, because in this sixth age is manifested the renewing of our mind through the gospel, after the image of Him who created us;[3] and the water is turned into wine, that we may taste of Christ, now manifested in the law and the prophets. Hence "there were there six water-pots," which He bade be filled with water. Now the six water-pots signify the six ages, which were not without prophecy. And those six periods, divided and separated as it were by joints, would be as empty vessels unless they were filled by Christ. Why did I say, the periods which would run fruitlessly on, unless the Lord Jesus were preached in them? Prophecies are fulfilled, the water-pots are full;

[1] Gen. i. 1. [2] Matt. i. 17. [3] Col. iii. 10.

but that the water may be turned into wine, Christ must be understood in that whole prophecy.

7. But what means this: "They contained two or three metretæ apiece"? This phrase certainly conveys to us a mysterious meaning. For by "metretæ" he means certain measures, as if he should say jars, flasks, or something of that sort. *Metreta* is the name of a measure, and takes its name from the word "measure." For μέτρον is the Greek word for measure, whence the word "metretæ" is derived. "They contained," then, "two or three metretæ apiece." What are we to say, brethren? If He had simply said "three apiece," our mind would at once have run to the mystery of the Trinity. And, perhaps, we ought not at once to reject this application of the meaning, because He said, "two or three apiece;" for when the Father and Son are named, the Holy Spirit must necessarily be understood. For the Holy Spirit is not that of the Father only, nor of the Son only, but the Spirit of the Father and of the Son. For it is written, "If any man love the world, the Spirit of the Father is not in him."[1] And again, "Whoso hath not the Spirit of Christ is none of His."[2] The same, then, is the Spirit of the Father and of the Son. Therefore, the Father and the Son being named, the Holy Spirit also is understood, because He is the Spirit of the Father and of the Son. And when there is mention of the Father and Son, "two metretæ," as it were, are mentioned; but since the Holy Spirit is understood in them, "three metretæ." That is the reason why it is not said, "Some containing two metretæ apiece, others three apiece;" but the same six water-pots contained "two or three metretæ apiece." It is as if he had said, When I say two apiece, I would have the Spirit of the Father and of the Son to be understood together with them; and when I say three apiece, I declare the same Trinity more plainly.

8. Wherefore, whoso names the Father and the Son ought thereby to understand the mutual charity of the Father and Son, which is the Holy Spirit. And perhaps the Scriptures on being examined (I do not say that I am able to show you this to-day, or as if another proof cannot be found),—never-

[1] 1 John ii. 15. [2] Rom. viii. 9.

theless, the Scriptures, perhaps, on being searched, do show us that the Holy Spirit is charity. And do not count charity a thing cheap. How, indeed, can it be cheap, when all things that are said to be not cheap are called dear (*chara*)? Therefore, if what is not cheap is dear, what is dearer than dearness itself (*charitas*)? The apostle so commends charity to us that he says, "I show unto you a more excellent way. Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal. And though I know all mysteries and all knowledge, and have prophecy and all faith, so that I could remove mountains, and have not charity, I am nothing. And though I distribute all my goods to the poor, and give my body to be burned, and have not charity, it profiteth me nothing."[1] How great, then, is charity, which, if wanting, in vain have we all things else; if present, rightly have we all things! Yet the Apostle Paul, setting forth the praise of charity with copiousness and fulness, has said less of it than did the Apostle John in brief, whose Gospel this is. For he has not hesitated to say, "God is love." It is also written, "Because the charity of God is shed abroad in our hearts by the Holy Spirit which is given us."[2] Who, then, can name the Father and the Son without thereby understanding the charity of the Father and Son? Which when one begins to have, he will have the Holy Spirit; which if one has not, he will not have the Holy Spirit. And just as thy body, if it be without spirit, namely thy soul, is dead; so likewise thy soul, if it be without the Holy Spirit, that is, without charity, will be reckoned dead. Therefore "The water-pots contained two metretæ apiece," because the Father and the Son are proclaimed in the prophecy of all the periods; but the Holy Spirit is there also, and therefore it is added, "or three apiece." "I and the Father," saith He, "are one."[3] But far be it from us to suppose that where we are told, "I and the Father are one," the Holy Spirit is not there. Yet since he named the Father and the Son, let the water-pots contain "two metretæ apiece;" but attend to this, "or three apiece." "Go, baptize the nations in the name of the Father, and of the Son, and of the Holy Ghost." So, therefore, when

[1] 1 Cor. xiii. 1-3. [2] Rom. v. 5. [3] John x. 30.

it says "two apiece," the Trinity is not expressed but understood; but when it says, "or three," the Trinity is expressed also.

9. But there is also another meaning that must not be passed over, and which I will declare: let every man choose which he likes best. We keep not back what is suggested to us. For it is the Lord's table, and the minister ought not to defraud the guests, especially when they hunger as you now do, so that your longing is manifest. Prophecy, which is dispensed from the ancient times, has for its object the salvation of all nations. True, Moses was sent to the people of Israel alone, and to that people alone was the law given by him; and the prophets, too, were of that people, and the very distribution of times was marked out according to the same people; whence also the water-pots are said to be "according to the purification of the Jews:" nevertheless, that the prophecy was proclaimed to all other nations also is manifest, forasmuch as Christ was concealed in him in whom all nations are blessed, as it was promised to Abraham by the Lord, saying, "In thy seed shall all nations be blessed."[1] But this was not as yet understood, for as yet the water was not turned into wine. The prophecy therefore was dispensed to all nations. But that this may appear more agreeably, let us, so far as our time permits, mention certain facts respecting the several ages, as represented respectively by the water-pots.

10. In the very beginning, Adam and Eve were the parents of all nations, not of the Jews only; and whatever was represented in Adam concerning Christ, undoubtedly concerned all nations, whose salvation is in Christ. What better can I say of the water of the first water-pot than what the apostle says of Adam and Eve? For no man will say that I misunderstand the meaning when I produce, not my own, but the apostle's. How great a mystery, then, concerning Christ does that of which the apostle makes mention contain, when he says, "And the two shall be in one flesh: this is a great mystery!"[2] And lest any man should understand that greatness of mystery to exist in the case of the individual men that have wives, he says, "But I speak concerning Christ

[1] Gen. xxii. 18. [2] Eph. iii. 31.

and the Church." What great mystery is this, "the two shall be one flesh"? Whilst Scripture, in the Book of Genesis, was speaking of Adam and Eve, it came to these words, "Therefore shall a man leave his father and mother, and shall cleave to his wife; and they two shall be one flesh."[1] Now, if Christ cleave to the Church, so that the two should be one flesh, in what manner did He leave His Father and His mother? He left His Father in this sense, that when He was in the form of God, He thought it not robbery to be equal with God, but emptied Himself, taking to Him the form of a servant.[2] In this sense He left His Father, not that He forsook or departed from His Father, but that He did not appear unto men in that form in which He was equal with the Father. But how did He leave His mother? By leaving the synagogue of the Jews, of which, after the flesh, He was born, and by cleaving to the Church which He has gathered out of all nations. Thus the first water-pot then held a prophecy of Christ; but so long as these things of which I speak were not preached among the peoples, the prophecy was water, it was not yet changed into wine. And since the Lord has enlightened us through the apostle, to show us what we were in search of, by this one sentence, "The two shall be one flesh; a great mystery concerning Christ and the Church;" we are now permitted to seek Christ everywhere, and to drink wine from all the water-pots. Adam sleeps, that Eve may be formed; Christ dies, that the Church may be formed. When Adam sleeps, Eve is formed from his side; when Christ is dead, the spear pierces His side, that the mysteries may flow forth whereby the Church is formed. Is it not evident to every man that in those things then done, things to come were foreshadowed, since the apostle says that Adam himself was the figure of Him that was to come? "Who is," saith he, "the figure of Him that was to come."[3] All was mystically prefigured. For, in reality, God could have taken the rib from Adam when he was awake, and formed the woman. Or was it, haply, necessary for him to sleep lest he should feel pain in his side when the rib was taken away? Who is there that sleeps so soundly that his

[1] Gen. ii. 24. [2] Phil. ii. 6. [3] Rom. v. 14.

bones may be torn from him without his awaking? Or was it because it was God that tore it out, that the man did not feel it? Well, He who could take it from him without pain when he was asleep, could do it also when he was awake. But, without doubt, the first water-pot was being filled, there was a dispensation of the prophecy of that time concerning this which was to be.

11. Christ was represented also in Noah, and in that ark of the whole world. For why were all kinds of animals shut in, in the ark, but to signify all nations? For God could again create every kind of animals. When as yet they were not, did He not say, "Let the earth bring forth," and the earth brought forth? From the same source He could make anew, whence He then made; by a word He made, by a word He could make again: were it not that He was setting before us a mystery, and filling up the second water-pot of prophetical dispensation, that the world might by the wood be delivered in a figure; because the life of the world was to be nailed on wood.

12. Now, in the third water-pot, to Abraham, as I have mentioned before, it was said, "In thy seed shall all nations be blessed." And who does not see whose figure Abraham's only son was, he who bore the wood for the sacrifice of himself, to that place whither he was being led to be offered up? For the Lord bore his own cross, as the Gospel tells us. This will be enough to say concerning the third water-pot.

13. But as to David, why do I say that his prophecy extends to all nations, when we have just heard the psalm (and it is difficult to mention a psalm in which the same is not sounded forth)? But certainly, as I have said, we have been just singing, "Arise, O God, judge the earth; for Thou shalt inherit among all nations."[1] And this is why the Donatists are as men cast forth from the marriage: just as the man who had not a wedding garment was invited, and came, but was cast forth from the number of the guests because he had not the garment to the glory of the bridegroom; for he who seeks his own glory, not Christ's, has not the wedding garment: for they refuse to agree with him who was the

[1] Ps. lxxxii. 8.

friend of the Bridegroom, and says, "This is He that baptizeth." And deservedly was that which he was not made, by way of rebuke, an objection to him who had not the wedding garment, "Friend, how art thou come hither?"[1] And just as he was speechless, so also are these. For what can tongue-clatter avail when the heart is mute? For they know that inwardly, and with their own selves, they have not anything to say. Within, they are mute; without, they make a din. But whether they will or no, they hear this sung even among themselves, "Arise, O God, judge the earth; for Thou shalt inherit among the nations:" and by not communicating with all nations, what do they but acknowledge themselves to be disinherited?

14. Now what I said, brethren, that prophecy extends to all nations (for I wish to show you another meaning in the expression, "Containing two or three metretæ apiece"),—that prophecy, I say, extends to all nations, is pointed out, as we have just now reminded you, in Adam, "who is the figure of Him that was to come." Who does not know that from him all nations are sprung; and that in the four letters of his name the four quarters of the globe, by their Greek appellations, are indicated? For if the east, west, north, and south are expressed in Greek even as Holy Scripture mentions them in various places, the initial letters of the words, thou wilt find, make the word Adam: for in Greek the four quarters of the world are called Anatolē, Dysis, Arktos, Mesēmbria. If thou write these four words, one under the other, like four verses, the capital letters form the word Adam. The same is represented in Noah, by reason of the ark, in which were all animals, significant of all nations: the same in Abraham, to whom it was said more clearly, "In thy seed shall all nations be blessed:" the same in David, from whose psalms, to omit other expressions, we have just been singing, "Arise, O God, judge the earth; for Thou shalt inherit among all nations." Now to what God is it said "Arise," but to Him who slept? "Arise, O God, judge the earth." As if it were said, Thou hast been asleep, having been judged by the earth; arise, to judge the earth. And whither does that

[1] Matt. xxii. 13.

prophecy extend, "For Thou shalt inherit among all nations"?

15. Moreover, in the fifth age, in the fifth water-pot as it were, Daniel saw a stone that had been cut from a mountain without hands, and had broken all the kingdoms of the earth; and he saw the stone grow and become a great mountain, so as to fill the whole face of the earth.[1] What can be plainer, my brethren? The stone is cut from a mountain: the same is the stone which the builders rejected, and is become the head of the corner.[2] From what mountain is it cut, if not from the kingdom of the Jews, of which our Lord Jesus Christ was born according to the flesh? And it is cut without hands, without human exertion; because Christ sprung from a virgin, without a husband's embrace. The mountain from which it was cut had not filled the whole face of the earth; for the kingdom of the Jews did not possess all nations. But, on the other hand, the kingdom of Christ we see occupying the whole world.

16. To the sixth age belongs John the Baptist, than whom none greater has arisen among those born of women; of whom it was said, that he was "greater than a prophet."[3] And how did John show that Christ was sent to all nations? When the Jews came to him to be baptized, that they might not pride themselves on the name of Abraham, he said to them, "O generation of vipers, who has proclaimed to you to flee from the wrath to come? Bring forth therefore fruit worthy of repentance;" that is, be humble; for he was speaking to proud people. But whereof were they proud? Of their descent according to the flesh, not of the fruit of imitating their father Abraham. What said he to them? "Say not, We have Abraham for our father: for God is able of these stones to raise up children to Abraham."[4] Meaning by stones all nations, not on account of their durable strength, as in the case of that stone which the builders rejected, but on account of their stupidity and their foolish insensibility, because they had become like the things which they were accustomed to worship: for they worshipped senseless images, themselves equally senseless. "They that make them are like them, and

[1] Dan. ii. 34. [2] Ps. cxviii. 22. [3] Matt. xi. 11. [4] Matt. iii. 9.

so are all they that trust in them."[1] Accordingly, when men begin to worship God, what do they hear said to them? "That ye may be the children of your Father who is in heaven; who maketh His sun to rise on the good and on the evil, and sendeth rain on the just and on the unjust."[2] Wherefore, if a man becomes like that which he worships, what is meant by "God is able of these stones to raise up children unto Abraham"? Let us ask ourselves and we shall see that it is a fact. For of those nations are we come, but we should not have come of them had not God of the stones raised up children unto Abraham. We are made children of Abraham by imitating his faith, not by being born of his flesh. For just as they by their degeneracy have been disinherited, so have we by imitating been adopted. Therefore, brethren, this prophecy also of the sixth water-pot extended to all nations; and hence it was said concerning all, "containing two or three metretæ apiece."

17. But how do we show that all nations belong to the "two or three metretæ apiece"? It was a matter of reckoning, in some measure, that he should say the same water-pots contained "two apiece," which he had said contained "three apiece;" evidently in order to intimate to us a mystery therein. How are there "two metretæ apiece"? Circumcision and uncircumcision. Scripture mentions these two classes of people, and leaves out no kind of men, when it says, "Circumcision and uncircumcison;"[3] in these two appellations thou hast all nations: they are the two metretæ apiece. In these two walls, meeting from different quarters, "Christ became the corner-stone, in order to make peace in Himself."[4] Let us show also the "three metretæ apiece" in the case of these same all nations. Noah had three sons, through whom the human race was restored. Hence the Lord says, "The kingdom of heaven is like leaven, which a woman took and hid in three measures of meal, till the whole was leavened."[5] What is this woman, but the flesh of the Lord? What is the leaven, but the gospel? What the three measures, but all nations, on account of the three sons of Noah? Therefore

[1] Ps. cxv. 8. [2] Matt. v. 45. [3] Col. iii. 11.
[4] Eph. ii. 14. [5] Luke xiii. 21.

the "six water-pots containing two or three metretæ apiece" are six periods of time, containing the prophecy relating to all nations, whether as represented in two sorts of men, namely, Jews and Greeks, as the apostle often mentions them ;[1] or in three sorts, on account of the three sons of Noah. For the prophecy was represented as reaching unto all nations. And because of that reaching it is called a measure,[2] even as the apostle says, "We have received a measure for reaching unto you."[3] For in preaching the gospel to the Gentiles, he says, "A measure for reaching unto you."

[1] Rom. ii. 9 ; 1 Cor. i. 24, etc. [2] Metreta. [3] 2 Cor. x. 13.

TRACTATE X.

CHAPTER II. 12-21.

1. IN the psalm you have heard the groaning of the poor, whose members endure tribulations over the whole earth, even unto the end of the world. Make it your chief business, my brethren, to be among and of these members: for all tribulation is to pass away. "Woe to them that rejoice!"[1] "Blessed," says the Truth, "are they that mourn, for they shall be comforted." God has become man: what shall man be, for whom God is become man? Let this hope comfort us in every tribulation and temptation of this life. For the enemy does not cease to persecute; and when he does not openly rage, he plots in secret. How does he plot? "And for wrath, they worked deceitfully."[2] Thence is he called a lion and a dragon. But what is said to Christ? "Thou shalt tread on the lion and the dragon." Lion, for open rage; dragon, for hidden treachery. The dragon cast Adam out of Paradise; as a lion, the same persecuted the Church, as Peter says: "For your adversary, the devil, goeth about as a roaring lion, seeking whom he may devour."[3] Let it not seem to you as if the devil had lost his ferocity. When he blandly flatters, then is he the more vigilantly to be guarded against. But amid all these treacherous devices and temptations of his, what shall we do but that which we have heard in the psalm: "And I, when they were troublesome to me, clothed me in sackcloth, and humbled my soul in fasting."[4] There is one that heareth prayer, hesitate not to pray; but He that heareth abideth within. You need not direct your eyes towards some mountain; you need not raise your face to the stars, or to the sun, or to the moon; nor must you suppose that you are heard when you pray beside the sea: rather

[1] Luke vi. 25. [2] Ps. xxxv. 20. [3] 1 Pet. v. 8. [4] Ps. xxxv. 13.

detest such prayers. Only cleanse the chamber of thy heart; wheresoever thou art, wherever thou prayest, He that hears is within, within in the secret place, which the psalmist calls his bosom, when he says, "And my prayer shall be turned in my own bosom."[1] He that heareth thee is not beyond thee; thou hast not to travel far, nor to lift thyself up, so as to reach Him as it were with thy hands. Rather, if thou lift thyself up, thou shalt fall; if thou humble thyself, He will draw near thee. Our Lord God is here, the Word of God, the Word made flesh, the Son of the Father, the Son of God, the Son of man; the lofty One to make us, the humble to make us anew, walking among men, bearing the human, concealing the divine.

2. "He went down," as the evangelist says, "to Capernaum, He, and His mother, and His brethren, and His disciples; and they continued there not many days." Behold He has a mother, and brethren, and disciples: whence He has a mother, thence brethren. For our Scripture is wont to call them brethren, not only that are sprung from the same man and woman, or from the same mother, or from the same father, though by different mothers; or, in truth, that are of the same degree as cousins by the father's or mother's side: not these alone is our Scripture wont to call brethren. The Scripture must be understood as it speaks. It has its own language; one who does not know this language is perplexed and says, Whence had the Lord brethren? For surely Mary did not give birth a second time? God forbid: with her begins the dignity of virgins. She could be a mother, but a woman known of man she could not be. She is spoken of as *mulier* [which usually signifies a *wife*], but only in reference to her sex, not as implying loss of virgin purity: and this follows from the language of Scripture itself. For Eve, too, immediately she was formed from the side of her husband, and as yet not known of her husband, is, as you know, called mulier: "And he made her a woman [mulier]." Then, whence the brethren? The kinsmen of Mary, of whatever degree, are the brethren of the Lord. How do we prove this? From Scripture itself. Lot is called "Abraham's brother;"[2] he was his brother's son. Read, and thou wilt find that Abra-

[1] Ps. xxxv. 13. [2] Gen. xiii. 8, xiv. 14.

ham was Lot's uncle on the father's side, and yet they are called brethren. Why, but because they were kinsmen? Laban the Syrian was Jacob's uncle by the mother's side, for he was the brother of Rebecca, Isaac's wife and Jacob's mother.[1] Read the Scripture, and thou wilt find that uncle and sister's son are called brothers.[2] When thou hast known this rule, thou wilt find that all the blood relations of Mary are the brethren of Christ.

3. But rather were those disciples brethren; for even those kinsmen would not be brethren were they not disciples: and to no advantage brethren, if they did not recognise their brother as their master. For in a certain place, when He was informed that His mother and His brethren were standing without, at the time He was speaking to His disciples, He said: "Who is my mother? or who are my brethren? And stretching out His hand over His disciples, He said, These are my brethren:" and, "Whosoever shall do the will of my Father, the same is my mother, and brother, and sister."[3] Therefore also Mary, because she did the will of the Father. What the Lord magnified in her was, that she did the will of the Father, not that flesh gave birth to flesh. Give good heed, beloved. Moreover, when the Lord was regarded with admiration by the multitude, while doing signs and wonders, and showing forth what lay concealed under the flesh, certain admiring souls said: "Happy is the womb that bare Thee: and He said, Yea, rather, happy are they that hear the word of God, and keep it."[4] That is to say, even my mother, whom ye have called happy, is happy in that she keeps the word of God: not because in her the Word was made flesh and dwelt in us; but because she keeps that same word of God by which she was made, and which in her was made flesh. Let not men rejoice in temporal offspring, but let them exult if in spirit they are joined to God. We have spoken these things on account of that which the evangelist says, that He dwelt in Capernaum a few days, with His mother, and His brethren, and His disciples.

4. What follows upon this? "And the Jews' passover was at hand; and He went up to Jerusalem." The narrator

[1] Gen. xxviii. 5. [2] Gen. xxix. 12–15. [3] Matt. xii. 46–50. [4] Luke xi. 27.

relates another matter, as it came to his recollection. "And He found in the temple those that sold oxen, and sheep, and doves, and the changers of money sitting: and when He had made, as it were, a scourge of small cords, He drove them all out of the temple; the oxen likewise, and the sheep; and poured out the changers' money, and overthrew the tables; and said unto them that sold doves, Take these things hence; and make not my Father's house a house of merchandise." What have we heard, brethren? See, that temple was still a figure, and yet the Lord cast out of it all that sought their own, all who had come to market. And what did they sell there? Things which people needed in the sacrifices of that time. For you know, beloved, that sacrifices were given to that people, in consideration of the carnal mind and stony heart yet in them, to keep them from falling away to idols: and they offered there for sacrifices oxen, sheep, and doves: you know this, for you have read it. It was not a great sin, then, if they sold in the temple that which was bought for the purpose of offering in the temple: and yet He cast them out thence. If, while they were selling what was lawful and not against justice (for it is not unlawful to sell what it is honourable to buy), He nevertheless drove those men out, and suffered not the house of prayer to be made a house of merchandise; how, if He found drunkards there, what would the Lord do? If the house of God ought not to be made a house of trading, ought it to be made a house of drinking? But when we say this, they gnash upon us with their teeth; but the psalm which you have heard comforts us: "They gnashed upon me with their teeth." Yet we know how we may be cured, although the strokes of the lash are multiplied on Christ, for His word is made to bear the scourge: "The scourges," saith He, "were gathered together against me, and they knew not." He was scourged by the scourges of the Jews; He is now scourged by the blasphemies of false Christians: they multiply scourges for their Lord, and know it not. Let us, so far as He aids us, do as the psalmist did: "But as for me, when they were troublesome to me, I put on sackcloth, and humbled my soul with fasting." [1]

[1] Ps. xxxv. 13.

5. Yet we say, brethren (for He did not spare those men: He who was to be scourged by them first scourged them), that He gave us a certain sign, in that He made a scourge of small cords, and with it lashed the unruly, who were making merchandise of God's temple. For indeed every man twists for himself a rope by his sins: "Woe to them who draw sins as a long rope!"[1] Who makes a long rope? He who adds sin to sin. How are sins added to sins? When the sins which have been committed are covered over by other sins. One has committed a theft: that he may not be found out to have committed it, he seeks the astrologer. It were enough to have committed theft: why wilt thou add sin to sin? Behold two sins committed. When thou art forbidden to go to the astrologer, thou revilest the bishop: behold three sins. When thou hearest it said of thee, Cast him forth from the Church; thou sayest, I will betake me to the party of Donatus: behold thou addest a fourth sin. The rope is growing; be thou afraid of the rope. It is good for thee to be corrected here, when thou art scourged with it; that it may not be said of thee at the last, "Bind ye his hands and feet, and cast him forth into outer darkness."[2] For, "With the cords of his own sins is every one bound."[3] The former of these is the saying of the Lord, the latter that of another Scripture; but yet both are the sayings of the Lord. With their own sins are men bound and cast into outer darkness.

6. However, to seek the mystery of the deed in the figure, who are they that sell oxen? Who are they that sell sheep and doves? They are they who seek their own in the Church, not the things which are Christ's. They account all a matter of sale, while they will not be redeemed: they have no wish to be bought, and yet they wish to sell. Yes; good indeed is it for them that they may be redeemed by the blood of Christ, that they may come to the peace of Christ. Now, what does it profit to acquire in this world any temporal and transitory thing whatsoever, be it money, or pleasure of the palate, or honour that consists in the praise of men? Are they not all wind and smoke? Do they not all pass by and flee away? Are they not all as a river rushing headlong

[1] Isa. v. 18; LXX. [2] Matt. xxii. 3. [3] Prov. v. 22.

into the sea? And woe to him who shall fall into it, for he shall be swept into the sea. Therefore ought we to curb all our affections from such desires. My brethren, they that seek such things are they that sell. For that Simon, too, wished to buy the Holy Ghost, just because he meant to sell the Holy Ghost; and he thought the apostles to be just such traders as they whom the Lord cast out of the temple with a scourge. For such an one he was himself, and desired to buy what he might sell: he was of those who sell doves. Now it was in a dove that the Holy Ghost appeared.[1] Who, then, are they, brethren, that sell doves, but they who say, "We give the Holy Ghost"? But why do they say this? and at what price do they sell? At the price of honour to themselves. They receive as the price, temporal seats of honour, that they may be seen to be sellers of doves. Let them beware of the scourge of small cords. The dove is not for sale: it is given freely; for grace, or favour, it is called. Therefore, my brethren, just as you see them that sell, common chapmen, each cries up what he sells: how many stalls they have set up! Primianus has a stall at Carthage, Maximianus has another, Rogatus has another in Mauritania, they have another in Numidia, this party and that, which it is not in our power now to name. Accordingly, one goes round to buy the dove, and every one at his own stall cries up what he sells. Let the heart of such an one turn away from every seller; let him come where he receives freely. Aye, brethren, and they do not blush, that, by these bitter and malicious dissensions of theirs, they have made of themselves so many parties, while they assume to be what they are not, while they are lifted up, thinking themselves to be something when they are nothing.[2] But what is fulfilled in them, since that they will not be corrected, but that which you have heard in the psalm: "They were rent asunder, and felt no remorse"?

7. Well, who sell oxen? They who have dispensed to us the Holy Scriptures are understood to mean the oxen. The apostles were oxen, the prophets were oxen. Whence the apostle says: "Thou shalt not muzzle the mouth of the ox that treadeth out the corn. Doth God take care for oxen?

[1] Matt. iii. 16. [2] Gal. vi. 3.

Or saith He it for our sakes? Yea, for our sakes He saith it: that he who ploweth should plow in hope; and he that thresheth, in hope of partaking."[1] Those oxen, then, have left to us the narration of the Scriptures. For it was not of their own that they dispensed, because they sought the glory of the Lord. Now, what have ye heard in that psalm? "And let them say continually, The Lord be magnified, they that wish the peace of His servant."[2] God's servant, God's people, God's Church. Let them who wish the peace of that Church magnify the Lord, not the servant: "and let them say continually, The Lord be magnified." Who, let say? "Them who wish the peace of His servant." The voice of that people, of that servant, is clearly that voice which you have heard in lamentations in the psalm, and were moved at hearing, because you are of that people. What was sung by one, re-echoed from the hearts of all. Happy they who recognised themselves in those voices as in a mirror. Who, then, are they that wish the peace of His servant, the peace of His people, the peace of the one whom He calls His "only one," and whom He wishes to be delivered from the lion: "Deliver mine only one from the power of the dog"?[3] They who say always, "The Lord be magnified." Those oxen, then, magnified the Lord, not themselves. See this ox magnifying his Lord, because "the ox knoweth his owner;"[4] observe that ox in fear lest men desert the ox's owner and rely on the ox: how he dreads them that are willing to put their confidence in him: "Was Paul crucified for you? or were ye baptized in the name of Paul?"[5] Of what I gave, I was not the giver: freely ye have received; the dove came down from heaven. "I have planted," saith he, "Apollos watered; but God gave the increase: neither he that planteth is anything, neither he that watereth; but God that giveth the increase."[6] "And let them say always, The Lord be magnified, they that wish the peace of His servant."

8. These men, however, deceive the people by the very Scriptures, that they may receive honours and praises at their hand, and that men may not turn to the truth. But in that

[1] 1 Cor. ix. 9, 10. [2] Ps. xxxv. 27. [3] Ps. xxii. 20.
[4] Isa. i. 3. [5] 1 Cor. i. 13. [6] 1 Cor. iii. 6, 7.

they deceive, by the very Scriptures, the people of whom they seek honours, they do in fact sell oxen: they sell sheep too; that is, the common people themselves. And to whom do they sell them, but to the devil? For if the Church be Christ's sole and only one, who is it that carries off whatever is cut away from it, but that lion that roars and goes about, "seeking whom he may devour"?[1] Woe to them that are cut off from the Church! As for her, she will remain entire. "For the Lord knoweth them that are His."[2] These, however, so far as they can, sell oxen and sheep, they sell doves too: let them guard against the scourge of their own sins. But when they suffer some such things for these their iniquities, let them acknowledge that the Lord has made a scourge of small cords, and is admonishing them to change themselves and be no longer traffickers: for if they will not change, they shall at the end hear it said, "Bind ye these men's hands and feet, and cast them forth into outer darkness."

9. "Then the disciples remembered that it was written, The zeal of Thine house hath eaten me up:" because by this zeal of God's house, the Lord cast these men out of the temple. Brethren, let every Christian among the members of Christ be eaten up with zeal of God's house. Who is eaten up with zeal of God's house? He who exerts himself to have all that he may happen to see wrong there corrected, desires it to be mended, does not rest idle: who, if he cannot mend it, endures it, laments it. The grain is not shaken out on the threshing-floor that it may enter the barn when the chaff shall have been separated. If thou art a grain, be not shaken out from the floor before the putting into the granary; lest thou be picked up by the birds before thou be gathered into the granary. For the birds of heaven, the powers of the air, are waiting to snatch up something off the threshing-floor, and they can snatch up only what has been shaken out of it. Therefore, let the zeal of God's house eat thee up: let the zeal of God's house eat up every Christian, zeal of that house of God of which he is a member. For thy own house is not more important than that wherein thou hast everlasting rest. Thou goest into thine own house for tem-

[1] 1 Pet. v. 8. [2] 2 Tim. ii. 19.

poral rest, thou enterest God's house for everlasting rest. If, then, thou busiest thyself to see that nothing wrong be done in thine own house, is it fit that thou suffer, so far as thou canst help, if thou shouldst chance to see aught wrong in the house of God, where salvation is set before thee, and rest without end? For example, seest thou a brother rushing to the theatre? Stop him, warn him, make him sorry, if the zeal of God's house doth eat thee up. Seest thou others running and desiring to get drunk, and that, too, in holy places, which is not decent to be done in any place? Stop those whom thou canst, restrain whom thou canst, frighten whom thou canst, allure gently whom thou canst: do not, however, rest silent. Is it a friend? Let him be admonished gently. Is it a wife? Let her be bridled with the utmost rigour. Is it a maid-servant? Let her be curbed even with blows. Do whatever thou canst for the part thou bearest; and so thou fulfillest, "The zeal of Thy house hath eaten me up." But if thou wilt be cold, languid, having regard only to thyself, and as if thyself were enough to thee, and saying in thy heart, What have I to do with looking after other men's sins? enough for me is the care of my own soul: this let me keep undefiled for God;—come, does there not recur to thy mind the case of that servant who hid his talent and would not lay it out? Was he accused because he lost it, and not because he kept it without profit?[1] So hear ye then, my brethren, that ye may not rest idle. I am about to give you counsel: may He who is within give it; for though it be through me, it is He that gives it. You know what to do, each one of you, in his own house, with his friend, his tenant, his client, with greater, with less: as God grants an entrance, as He opens a door for His word, do not cease to win for Christ; because you were won by Christ.

10. "The Jews said unto Him, What sign showest thou unto us, seeing that thou doest these things?" And the Lord answered, "Destroy this temple, and in three days I will raise it up. Then said the Jews, Forty and six years was this temple in building, and dost thou say, In three days I will rear it up?" Flesh they were, fleshly things they

[1] Matt. xxv. 25-30.

minded; but He was speaking spiritually. But who could understand of what temple He spoke? But yet we have not far to seek; He has discovered it to us through the evangelist, he has told us of what temple He said it. "But He spake," saith the evangelist, "of the temple of His body." And it is manifest that, being slain, the Lord did rise again after three days. This is known to us all now: and if from the Jews it is concealed, it is because they stand without; yet to us it is open, because we know in whom we believe. The destroying and rearing again of that temple, we are about to celebrate in its yearly solemnity: for which we exhort you to prepare yourselves, such of you as are catechumens, that you may receive grace; even now is the time, even now let that be purposed which may then come to the birth. Now, that thing we know.

11. But perhaps this is demanded of us, whether the fact that the temple was forty and six years in building may not have in it some mystery. There are, indeed, many things that may be said of this matter; but what may briefly be said, and easily understood, that we say meanwhile. Brethren, we have said yesterday, if I mistake not, that Adam was one man, and is yet the whole human race. For thus we said, if you remember. He was broken, as it were, in pieces; and, being scattered, is now being gathered together, and, as it were, conjoined into one by a spiritual fellowship and concord. And "the poor that groan," as one man, is that same Adam, but in Christ he is being renewed: because an Adam is come without sin, to destroy the sin of Adam in His own flesh, and that Adam might renew to himself the image of God. Of Adam then is Christ's flesh: of Adam the temple which the Jews destroyed, and the Lord raised up in three days. For He raised His own flesh: see, that He was thus God equal with the Father. My brethren, the apostle says, "Who raised Him from the dead." Of whom says he this? Of the Father. "He became," saith he, "obedient unto death, even the death of the cross; wherefore also God raised Him from the dead, and gave Him a name which is above every name."[1] He who was raised and exalted is the Lord. Who raised Him?

[1] Phil. ii. 8.

The Father, to whom He said in the psalms, "Raise me up and I will requite them."[1] Hence, the Father raised Him up. Did He not raise Himself? And doeth the Father anything without the Word? What doeth the Father without His only One? For, hear that He also was God. "Destroy this temple, and in three days I will raise it up." Did He say, Destroy the temple, which in three days the Father will raise up? But as when the Father raiseth, the Son also raiseth; so when the Son raiseth, the Father also raiseth: because the Son has said, "I and the Father are one."[2]

12. Now, what does the number Forty-six mean? Meanwhile, how Adam extends over the whole globe, you have already heard explained yesterday, by the four Greek letters of four Greek words. For if thou write the four words, one under the other, that is, the names of the four quarters of the world, of east, west, north, and south, which is the whole globe,—whence the Lord says that He will gather His elect from the four winds when He shall come to judgment;[3]—if, I say, you take these four Greek words,—*ἀνατολὴ*, which is east; *δύσις*, which is west; *ἄρκτος*, which is north; *μεσημβρία*, which is south; Anatole, Dysis, Arctos, Mesembria,—the first letters of the words make Adam. How, then, do we find there, too, the number forty-six? Because Christ's flesh was of Adam. The Greeks compute numbers by letters. What we make the letter A, they in their tongue put Alpha, *α*, and Alpha, *α*, is called one. And where in numbers they write Beta, *β*, which is their *b*, it is called in numbers two. Where they write Gamma, *γ*, it is called in their numbers three. Where they write Delta, *δ*, it is called in their numbers four; and so by means of all the letters they have numbers. The letter we call M, and they call My, *μ*, signifies forty; for they say My, *μ*, *τεσσαράκοντα*. Now look at the number which these letters make, and you will find in it that the temple was built in forty-six years. For the word Adam has Alpha, *α*, which is one: it has Delta, *δ*, which is four; there are five for thee: it has Alpha, *α*, again, which is one; there are six for thee: it has also My, *μ*, which is forty; there hast thou forty-six. These things, my brethren, were

[1] Ps. xli. 11. [2] John x. 30. [3] Mark xiii. 27.

said by our elders before us, and that number forty-six was found by them in letters. And because our Lord Jesus Christ took of Adam a body, not of Adam derived sin; took of him a corporeal temple, not iniquity which must be driven from the temple: and that the Jews crucified that very flesh which He derived from Adam (for Mary was of Adam, and the Lord's flesh was of Mary); and that, further, He was in three days to raise that same flesh which they were about to slay on the cross: they destroyed the temple which was forty-six years in building, and that temple He raised up in three days.

13. We bless the Lord our God, who gathered us together to spiritual joy. Let us be ever in humility of heart, and let our joy be with Him. Let us not be elated with any prosperity of this world, but know that our happiness is not until these things shall have passed away. Now, my brethren, let our joy be in hope: let none rejoice as in a present thing, lest he stick fast in the way. Let joy be wholly of hope to come, desire be wholly of eternal life. Let all sighings breathe after Christ. Let that fairest one alone, who loved the foul to make them fair, be all our desire; after Him alone let us run, for Him alone pant and sigh; "and let them say always, The Lord be magnified, that wish the peace of His servant."

TRACTATE XI.

CHAPTER II. 23-25; III. 1-5.

1. OPPORTUNELY has the Lord procured for us that this passage should occur in its order to-day: for I suppose you have observed, beloved, that we have undertaken to consider and explain the Gospel according to John in due course. Opportunely then it occurs, that to-day you should hear from the Gospel, that, "Except a man be born again of water and of the Spirit, he shall not see the kingdom of God." For it is time that we exhort you, who are still catechumens, who have believed in Christ in such wise, that you are still bearing your sins. And none shall see the kingdom of heaven while burdened with sins; for none shall reign with Christ, but he to whom they have been forgiven: but forgiven they cannot be, but to him who is born again of water and of the Holy Spirit. But let us observe all the words what they imply, that here the sluggish may find with what earnestness they must haste to put off their burden. For were they bearing some heavy load, either of stone, or of wood, or even of some gain; if they were carrying corn, or wine, or money, they would run to put off their loads: they are carrying a burden of sins, and yet are sluggish to run. You must run to put off this burden; it weighs you down, it drowns you.

2. Behold, you have heard that when our Lord Jesus Christ "was in Jerusalem at the Passover, on the feast day, many believed in His name, seeing the signs which He did." "Many believed in His name;" and what follows? "But Jesus did not trust Himself to them." Now what does this mean, "They believed," or trusted, "in His name;" and yet "Jesus did not trust Himself to them"? Was it, perhaps, that they had not believed on Him, but were feigning to have believed, and that therefore Jesus did not trust Himself to them? But the

evangelist would not have said, "Many believed in His name," if he were not giving a true testimony to them. A great thing, then, it is, and a wonderful thing: men believe on Christ, and Christ trusts not Himself to men. Especially is it wonderful, since, being the Son of God, He of course suffered willingly. If He were not willing, He would never have suffered, since, had He not willed it, He had not been born; and if He had willed this only, merely to be born and not to die, He might have done even whatever He willed, because He is the almighty Son of the almighty Father. Let us prove it by facts. For when they wished to hold Him, He departed from them. The Gospel says, "And when they would have cast Him headlong from the top of the mountain, He departed from them unhurt."[1] And when they came to lay hold of Him, after He was sold by Judas the traitor, who imagined that he had it in his power to deliver up his Master and Lord, there also the Lord showed that He suffered of His own will, not of necessity. For when the Jews desired to lay hold of Him, He said to them, "Whom seek ye? But they said, Jesus of Nazareth. And said He, I am He. On hearing this saying, they went backward, and fell to the ground."[2] In this, that in answering them He threw them to the ground, He showed His power; that in His being taken by them He might show His will. It was of compassion, then, that He suffered. For "He was delivered up for our sins, and rose again for our justification."[3] Hear His own words: "I have power to lay down my life, and I have power to take it again: no man taketh it from me, but I lay it down of myself, that I may take it again."[4] Since, therefore, He had such power, since He declared it by words, showed it by deeds, what then does it mean that Jesus did not trust Himself to them, as if they would do Him some harm against His will, or would do something to Him against His will, especially seeing that they had already believed in His name? Moreover, of the same persons the evangelist says, "They believed in His name," of whom he says, "But Jesus did not trust Himself to them." Why? "Because He knew all men, and needed not that any should bear witness of man: for Himself knew what was in man."

[1] Luke iv. 30. [2] John xviii. 4–6. [3] Rom. iv. 25. [4] John x. 18.

The artificer knew what was in His own work better than the work knew what was in itself. The Creator of man knew what was in man, which the created man himself knew not. Do we not prove this of Peter, that he knew not what was in himself, when he said, "With Thee, even to death"? Hear that the Lord knew what was in man: "Thou with me even to death? Verily, verily, I say unto thee, Before the cock crow, thou shalt deny me thrice."[1] The man, then, knew not what was in himself; but the Creator of the man knew what was in the man. Nevertheless, many believed in His name, and yet Jesus did not trust Himself to them. What can we say, brethren? Perhaps the circumstances that follow will indicate to us what the mystery of these words is. That men had believed in Him is manifest, is true; none doubts it, the Gospel says it, the truth-speaking evangelist testifies to it. Again, that Jesus trusted not Himself to them is also manifest, and no Christian doubts it; for the Gospel says this also, and the same truth-speaking evangelist testifies to it. Why, then, is it that they believed in His name, and yet Jesus did not trust Himself to them? Let us see what follows.

3. "And there was a man of the Pharisees, Nicodemus by name, a ruler of the Jews: the same came to Him by night, and said unto Him, Rabbi (you already know that Master is called Rabbi), we know that Thou art a teacher come from God; for no man can do these signs which Thou doest, except God be with him." This Nicodemus, then, was of those who had believed in His name, as they saw the signs and prodigies which He did. For this is what he said above: "Now, when He was in Jerusalem at the passover on the feast-day, many believed in His name." Why did they believe? He goes on to say, "Seeing His signs which He did." And what says he of Nicodemus? "There was a ruler of the Jews, Nicodemus by name: the same came to Him by night, and says to Him, Rabbi, we know that Thou art a teacher come from God." Therefore this man also had believed in His name. And why had he believed? He goes on, "For no man can do these signs which Thou doest, except God be with him." If, therefore, Nicodemus was of those who had believed in His

[1] Matt. xxvi. 33, 34; Luke xxii. 33, 34.

name, let us now consider, in the case of this Nicodemus, why Jesus did not trust Himself to them. "Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God." Therefore to them who have been born again doth Jesus trust Himself. Behold, those men had believed on Him, and yet Jesus trusted not Himself to them. Such are all catechumens: already they believe in the name of Christ, but Jesus does not trust Himself to them. Give good heed, my beloved, and understand. If we say to a catechumen, Dost thou believe on Christ? he answers, I believe, and signs himself; already he bears the cross of Christ on his forehead, and is not ashamed of the cross of his Lord. Behold, he has believed in His name. Let us ask him, Dost thou eat the flesh of the Son of man, and drink the blood of the Son of man? he knows not what we say, because Jesus has not trusted Himself to him.

4. Therefore, since Nicodemus was of that number, he came to the Lord, but came by night; and this perhaps pertains to the matter. Came to the Lord, and came by night; came to the Light, and came in the darkness. But what do they that are born again of water and of the Spirit hear from the apostle? "Ye were once darkness, but now light in the Lord; walk as children of light;"[1] and again, "But we who are of the day, let us be sober."[2] Therefore they who are born again were of the night, and are of the day; were darkness, and are light. Now Jesus trusts Himself to them, and they come to Jesus, not by night, like Nicodemus; not in darkness do they seek the day. For such now also profess: Jesus has come near to them, has made salvation in them; for He said, "Except a man eat my flesh, and drink my blood, he shall not have life in him."[3] And as the catechumens have the sign of the cross on their forehead, they are already of the great house; but from servants let them become sons. For they are something who already belong to the great house. But when did the people Israel eat the manna? After they had passed the Red Sea. And as to what the Red Sea signifies, hear the apostle: "Moreover, brethren, I would not have you

[1] Eph. v. 8. [2] 1 Thess. v. 8. [3] John vi. 54.

ignorant, that all our fathers were under the cloud, and all passed through the sea." To what purpose passed they through the sea? As if thou wert asking of him, he goes on to say, "And all were baptized by Moses in the cloud and in the sea."[1] Now, if the figure of the sea had such efficacy, how great will be the efficacy of the true form of baptism! If what was done in a figure brought the people, after they had crossed over, to the manna, what will Christ impart, in the verity of His baptism, to His own people, brought over through Himself? By His baptism He brings over them that believe; all their sins, the enemies as it were that pursue them, being slain, as all the Egyptians perished in that sea. Whither does He bring over, my brethren? Whither does Jesus bring over by baptism, of which Moses then showed the figure, when he brought them through the sea? Whither? To the manna. What is the manna? "I am," saith He, "the living bread, which came down from heaven."[2] The faithful receive the manna, having now been brought through the Red Sea. Why Red Sea? Besides sea, why also "red"? That "Red Sea" signified the baptism of Christ. How is the baptism of Christ red, but as consecrated by Christ's blood? Whither, then, does He lead those that believe and are baptized? To the manna. Behold, "manna," I say: what the Jews, that people Israel, received, is well known, well known what God had rained on them from heaven; and yet catechumens know not what Christians receive. Let them blush, then, for their ignorance; let them pass through the Red Sea, let them eat the manna, that as they have believed in the name of Jesus, so likewise Jesus may trust Himself to them.

5. Therefore mark, my brethren, what answer this man who came to Jesus by night makes. Although he came to Jesus, yet because he came by night, he still speaks from the darkness of his own flesh. He understands not what he hears from the Lord, understands not what he hears from the Light "which lighteth every man that cometh into this world."[3] Already hath the Lord said to him, "Except a man be born again, he shall not see the kingdom of God. Nicodemus saith unto Him, How can a man be born again

[1] 1 Cor. x. 1. [2] John vi. 51. [3] John i. 9.

when he is old?" The Spirit speaks to him, and he thinks of the flesh. He thinks of his own flesh, because as yet he thinks not of Christ's flesh. For when the Lord Jesus had said, "Except a man eat my flesh, and drink my blood, he shall not have life in him," some who followed Him were offended, and said among themselves, "This is a hard saying; who can hear it?" For they fancied that, in saying this, Jesus meant that they would be able to cook Him, after being cut up like a lamb, and eat Him: horrified at His words, they went back, and no more followed Him. Thus speaks the evangelist: "And the Lord Himself remained with the twelve; and they said to Him, Lo, those have left Thee. And He said, Will ye also go away?"—wishing to show them that He was necessary to them, not they necessary to Christ. Let no man fancy that he frightens Christ, when he tells Him that he is a Christian; as if Christ will be more blessed if thou be a Christian. It is a good thing for thee to be a Christian; but if thou be not, it will not be ill for Christ. Hear the voice of the psalm, "I said to the Lord, Thou art my God, since Thou hast no need of my goods."[1] For that reason, "Thou art my God, since of my goods Thou hast no need." If thou be without God, thou wilt be less; if thou be with God, God will not be greater. Not from thee will He be greater, but thou without Him wilt be less. Grow, therefore, in Him; do not withdraw thyself, that He may, as it were, diminish. Thou wilt be renewed if thou come to Him, wilt suffer loss if thou depart from Him. He remains entire when thou comest to Him, remains entire even when thou fallest away. When, therefore, He had said to His disciples, "Will ye also go away?" Peter, that Rock, answered with the voice of all, "Lord, to whom shall we go? Thou hast the words of eternal life." Pleasantly savoured the Lord's flesh in his mouth. The Lord, however, expounded to them, and said, "It is the Spirit that quickeneth." After He had said, "Except a man eat my flesh, and drink my blood, he shall not have life in him," lest they should understand it carnally, He said, "It is the Spirit that quickeneth, but the flesh profiteth nothing: the words which I have spoken unto you are spirit and life."[2]

[1] Ps. xvi. 2. [2] John vi. 54–59.

6. This Nicodemus, who had come to Jesus by night, did not savour of this spirit and this life. Saith Jesus to him, "Except a man be born again, he shall not see the kingdom of God." And he, savouring of his own flesh, while as yet he savoured not of the flesh of Christ in his mouth, saith, "How can a man be born a second time, when he is old? Can he enter a second time into his mother's womb, and be born?" This man knew but one birth, that from Adam and Eve; that which is from God and the Church he knew not yet: he knew only those parents that bring forth to death, knew not yet the parents that bring forth to life; he knew but the parents that bring forth successors, knew not yet the ever living parents that bring forth those that shall abide.

Whilst there are two births, then, he understood only one. One is of the earth, the other of heaven; one of the flesh, the other of the Spirit; one of mortality, the other of eternity; one of male and female, the other of God and the Church. But these two are each single; there can be no repeating the one or the other. Rightly did Nicodemus understand the birth of the flesh; so understand thou also the birth of the Spirit, as Nicodemus understood the birth of the flesh. What did Nicodemus understand? "Can a man enter a second time into his mother's womb, and be born?" Thus, whosoever shall tell thee to be spiritually born a second time, answer in the words of Nicodemus, "Can a man enter a second time into his mother's womb, and be born?" I am already born of Adam, Adam cannot beget me a second time. I am already born of Christ, Christ cannot beget me again. As there is no repeating from the womb, so neither from baptism.

7. He that is born of the catholic Church, is born, as it were, of Sarah, of the free woman; he that is born of heresy is, as it were, born of the bond woman, but of Abraham's seed. Consider, beloved, how great a mystery. God testifies, saying, "I am the God of Abraham, and the God of Isaac, and the God of Jacob." Were there not other patriarchs? Before these, was there not holy Noah, who alone of the whole human race, with all his house, was worthy to be delivered from the flood, —he in whom, and in his sons, the Church was prefigured? Borne by wood, they escaped the flood. Then afterwards great

men whom we know, whom Holy Scripture commends, Moses faithful in all his house.[1] And yet those three are named, just as if they alone deserved well of him: "I am the God of Abraham, and the God of Isaac, and the God of Jacob: this is my name for ever."[2] Sublime mystery! It is the Lord that is able to open both our mouth and your hearts, that we may speak as He has deigned to reveal, and that you may receive even as it is expedient for you.

8. The patriarchs, then, are these three, Abraham, Isaac, and Jacob. You know that the sons of Jacob were twelve, and thence the people Israel; for Jacob himself is Israel, and the people Israel in twelve tribes pertaining to the twelve sons of Israel. Abraham, Isaac, and Jacob, three fathers, and one people. The fathers three, as it were in the beginning of the people; three fathers in whom the people was figured: and the former people itself the present people. For in the Jewish people was figured the Christian people. There a figure, here the truth; there a shadow, here the body: as the apostle says, "Now these things happened to them in a figure." It is the apostle's voice: "They were written," saith he, "for our sakes, upon whom the end of the ages is come."[3] Let your mind now recur to Abraham, Isaac, and Jacob. In the case of these three, we find that free women bear children, and that bond women bear children: we find there offspring of free women, we find there also offspring of bond women. The bond woman signifies nothing good: "Cast out the bond woman," saith he, "and her son; for the son of the bond woman shall not be heir with the son of the free." The apostle recounts this; and he says that in those two sons of Abraham was a figure of the two Testaments, the Old and the New. To the Old Testament belong the lovers of temporal things, the lovers of the world: to the New Testament belong the lovers of eternal life. Hence, that Jerusalem on earth was the shadow of the heavenly Jerusalem, the mother of us all, which is in heaven; and these are the apostle's words.[4] And of that city from which we are absent on our sojourn, you know much, you have now heard much. But we find a

[1] Num. xii. 7.
[2] Ex. iii. 6, 15.
[3] 1 Cor. x. 11.
[4] Gen. xxi. 10; Gal. iv. 22-30.

wonderful thing in these births, in these fruits of the womb, in these generations of free and bond women: namely, four sorts of men; in which four sorts is completed the figure of the future Christian people, so that what was said in the case of those three patriarchs is not surprising, "I am the God of Abraham, and the God of Isaac, and the God of Jacob." For in the case of all Christians, observe, brethren, either good men are born of evil men, or evil men of good; or good men of good, or evil men of evil: more than these four sorts you cannot find. These things I will again repeat: Give heed, keep them, excite your hearts, be not dull; take in, lest ye be taken, how of all Christians there are four sorts. Either of the good are born good, or of the evil are born evil; or of the good are born evil, or of the evil good. I think it is plain. Of the good, good; if they who baptize are good, and also they who are baptized rightly believe, and are rightly numbered among the members of Christ. Of the evil, evil; if they who baptize are evil, and they who are baptized approach God with a double heart, and do not observe the morals which they hear urged in the Church, so as not to be chaff, but grain, there. How many such there are, you know, beloved. Of the evil, good; sometimes an adulterer baptizes, and he that is baptized is justified. Of the good, evil; sometimes they who baptize are holy, they who are baptized do not desire to keep the way of God.

9. I suppose, brethren, that this is known in the Church, and that what we are saying is manifest by daily examples; but let us consider these things in the case of our fathers before us, how they also had these four kinds. Of the good, good; Ananias baptized Paul. How of the evil, evil? The apostle declares that there were certain preachers of the gospel, who, he says, did not use to preach the gospel with a pure motive, whom, however, he tolerates in the Christian society, saying, "What then? notwithstanding every way, whether by occasion or in truth, Christ is preached, and in this I rejoice."[1] Was he therefore malevolent, and did he rejoice in another's evil? No, but rejoiced because through evil men the truth was preached, and by the mouths of evil

[1] Phil. i. 18.

men Christ was preached. If these men baptized any persons like themselves, evil men baptized evil men: if they baptized such as the Lord admonishes, when He says, "Whatsoever they bid you, do; but do not ye after their works,"[1] they were evil men that were baptizing good. Good men baptized evil men, as Simon the sorcerer was baptized by Philip, a holy man.[2] Therefore these four sorts, my brethren, are known. See, I repeat them again, hold them, count them, think upon them; guard against what is evil; keep what is good. Good men are born of good, when holy men are baptized by holy; evil men are born of evil, when both they that baptize and they that are baptized live unrighteously and ungodly; good men are born of evil, when they are evil that baptize, and they good that are baptized; evil men are born of good, when they are good that baptize, and they evil that are baptized.

10. How do we find this in these three names, "I am the God of Abraham, and the God of Isaac, and the God of Jacob"? We hold the bond women among the evil, and the free women among the good. Free women bear the good; Sarah bare Isaac: bond women bear the evil; Hagar bare Ishmael. We have in the case of Abraham alone the two sorts, both when the good are of the good, and also when the evil are of the evil. But where have we evil of good figured? Rebecca, Isaac's wife, was a free woman: read, She bare twins; one was good, the other evil. Thou hast the Scripture openly declaring by the voice of God, "Jacob have I loved, but Esau have I hated."[3] Rebecca bare those two, Jacob and Esau: one of them is chosen, the other is reprobated; one succeeds to the inheritance, the other is disinherited. God does not make His people of Esau, but makes it of Jacob. The seed is one, those conceived are dissimilar: the womb is one, those born of it are diverse. Was not the free woman that bare Jacob, the same free woman that bare Esau? They strove in the mother's womb; and when they strove there, it was said to Rebecca, "Two peoples are in thy womb." Two men, two peoples; a good people, and a bad people: but yet they strive in one womb. How many evil men there are in the Church! And one womb carries them until they are separated in the end: and the good cry out

[1] Matt. xxiii. 3. [2] Acts viii. 13. [3] Mal. i. 3; Rom. ix. 13.

against the evil, and the evil in turn cry out against the good, and both strive together in the bowels of one mother. Will they be always together? There is a going forth to the light in the end; the birth which is here figured in a mystery is declared; and it will then appear that "Jacob have I loved, but Esau have I hated."

11. Accordingly we have now found, brethren, of the good, good—of the free woman, Isaac; and of the evil, evil—of the bond woman, Ishmael; and of the good, evil—of Rebecca, Esau: where shall we find of the evil, good? There remains Jacob, that the completion of these four sorts may be concluded in the three patriarchs. Jacob had for wives free women, he had also bond women: the free bear children, as do also the bond, and thus come the twelve sons of Israel. If you count them all, of whom they were born, they were not all of the free women, nor all of the bond women; but yet they were all of one seed. What, then, my brethren? Did not they who were born of the bond women possess the land of promise together with their brethren? We have there found good sons of Jacob born of bond women, and good sons of Jacob born of free women. Their birth of the wombs of bond women was nothing against them, when they knew their seed in the father, and consequently they held the kingdom with their brethren. Therefore, as in the case of Jacob's sons, that they were born of bond women did not hinder their holding the kingdom, and receiving the land of promise on an equality with their brothers; their birth of bond women did not hinder them, but the father's seed prevailed: so, whoever are baptized by evil men, appear as if born of bond women; nevertheless, because they are of the seed of the Word of God, which is figured in Jacob, let them not be cast down, they shall possess the inheritance with their brethren. Therefore, let him who is born of the good seed be without fear; only let him not imitate the bond woman, if he is born of a bond woman. Do not thou imitate the evil, proud, bond woman. For how came the sons of Jacob, that were born of bond women, to possess the land of promise with their brethren, whilst Ishmael, born of a bond woman, was cast out from the inheritance? How, but because he was proud, they were humble? He proudly reared his

neck, and wished to seduce his brother while he was playing with him.

12. A great mystery is there. They were playing together, Ishmael and Isaac: Sarah sees them playing, and says to Abraham, "Cast out the bond woman and her son; for the son of the bond woman shall not be heir with my son Isaac." And when Abraham was sorrowful, the Lord confirmed to him the saying of his wife. Now here is evidently a mystery, that the event was somehow pregnant with something future. She sees them playing, and says, "Cast out the bond woman and her son." What is this, brethren? For what evil had Ishmael done to the boy Isaac, in playing with him? That playing was a mocking; that playing signified deception. Now attend, beloved, to this great mystery. The apostle calls it persecution; that playing, that play, he calls persecution: for he says, "But as then he that was born after the flesh, persecuted him that was born after the Spirit, so also now;" that is, they that are born after the flesh persecute them that are born after the Spirit. Who are born after the flesh? Lovers of the world, lovers of this life. Who are born after the Spirit? Lovers of the kingdom of heaven, lovers of Christ, men that long for eternal life, that worship God freely. They play, and the apostle calls it persecution. For after he said these words, "And as then he that was born after the flesh persecuted him that was born after the Spirit, so also now;" the apostle went on, and showed of what persecution he was speaking: "But what says the Scripture? Cast out the bond woman and her son; for the son of the bond woman shall not be heir with my son Isaac."[1] We search where the Scripture says this, to see whether any persecution on Ishmael's part against Isaac preceded this; and we find that this was said by Sarah when she saw the boys playing together. The playing which Scripture says that Sarah saw, the apostle calls persecution. Hence, they who seduce you by playing, persecute you the more. "Come," say they, "Come, be baptized here, here is true baptism for thee." Do not play, there is one true baptism; that other is play: thou wilt be seduced, and that will be a grievous persecution to thee. It were better for thee to make

[1] Gen. xxi. 9–12; Gal. iv. 30.

Ishmael a present of the kingdom; but Ishmael will not have it, for he means to play. Keep thou thy father's inheritance, and hear this: "Cast out the bond woman and her son; for the son of the bond woman shall not be heir with my son Isaac."

13. These men, too, dare to say that they are wont to suffer persecution from catholic kings, or from catholic princes. What persecution do they bear? Affliction of body: yet if at times they have suffered, and how they suffered, let themselves know, and settle it with their consciences; still they suffered only affliction of body: the persecution which they cause is more grievous. Beware when Ishmael wishes to play with Isaac, when he fawns on thee, when he offers another baptism: answer him, I have baptism already. For if this baptism is true, he who would give thee another would be mocking thee. Beware of the persecution of the soul. For though the party of Donatus has at times suffered somewhat at the hands of catholic princes, it was a bodily suffering, not the suffering of spiritual deception. Hear and see in the very facts of Old Testament history all the signs and indications of things to come. Sarah is found to have afflicted her maid Hagar: Sarah is free. After her maid began to be proud, Sarah complained to Abraham, and said, "Cast out the bond woman;" she has lifted her neck against me. His wife complains of Abraham, as if it were his doing. But Abraham, who was not bound to the maid by lust, but by the duty of begetting children, inasmuch as Sarah had given her to him to have offspring by her, says to her: "Behold, she is thy handmaid; do unto her as thou wilt." And Sarah grievously afflicted her, and she fled from her face. See, the free woman afflicted the bond woman, and the apostle does not call that a persecution; the slave plays with his master, and he calls it persecution: this afflicting is not called persecution; that playing is. How does it appear to you, brethren? Do you not understand what is signified? Thus, then, when God wills to stir up powers against heretics, against schismatics, against those that scatter the Church, that blow on Christ as if they abhorred Him, that blaspheme baptism, let them not wonder; because God stirs them up, that Hagar may be beaten

by Sarah. Let Hagar know herself, and yield her neck: for when, after being humiliated, she departed from her mistress, an angel met her, and said to her, "What is the matter with thee, Hagar, Sarah's handmaid?" When she complained of her mistress, what did she hear from the angel? "Return to thy mistress."[1] It is for this that she is afflicted, that she may return; and would that she may return, for her offspring, just like the sons of Jacob, will obtain the inheritance with their brethren.

14. But they wonder that Christian powers are roused against detestable scatterers of the Church. Should they not be moved, then? How otherwise should they give an account of their rule to God? Observe, beloved, what I say, that it concerns Christian kings of this world to wish their mother the Church, of which they have been spiritually born, to have peace in their times. We read Daniel's visions and prophetical histories. The three children praised the Lord in the fire: King Nebuchadnezzar wondered at the children praising God, and at the fire around them doing them no harm: and whilst he wondered, what did King Nebuchadnezzar say, he who was neither a Jew nor circumcised, who had set up his own image and compelled all men to adore it; but, impressed by the praises of the three children when he saw the majesty of God present in the fire, what said he? "And I will publish a decree to all tribes and tongues in the whole earth." What sort of decree? "Whosoever shall speak blasphemy against the God of Shadrach, Meshach, and Abednego, shall be cut off, and their houses shall be made a ruin."[2] See how an alien king acts with raging indignation that the God of Israel might not be blasphemed, because He was able to deliver the three children from the fire: and yet they would not have Christian kings to act with severity when Christ is contemptuously rejected, by whom not three children, but the whole world, with these very kings, is delivered from the fire of hell! For those three children, my brethren, were delivered from temporal fire. Is He not the same God who was the God of the Maccabees and the God of the three children? The latter He delivered from the fire; the former did in body

[1] Gen. xvi. 9. [2] Dan. iii.

perish in the torments of fire, but in mind they remained stedfast in the ordinances of the law. The latter were openly delivered, the former were crowned in secret.[1] It is a greater thing to be delivered from the flame of hell than from the furnace of a human power. If, then, Nebuchadnezzar praised and extolled and gave glory to God because He delivered three children from the fire, and gave such glory as to send forth a decree throughout his kingdom, "Whosoever shall speak blasphemy against the God of Shadrach, Meshach, and Abednego, shall be cut off, and their houses shall be brought to ruin," how should not these kings be moved, who observe, not three children delivered from the flame, but their very selves delivered from hell, when they see Christ, by whom they have been delivered, contemptuously spurned in Christians, when they hear it said to a Christian, "Say that thou art not a Christian"? Men are willing to do such deeds, but they do not wish to suffer, at all events, such punishments.

15. For see what they do and what they suffer. They slay souls, they suffer in body: they cause everlasting deaths, and yet they complain that they themselves suffer temporal deaths. And yet what deaths do they suffer? They allege to us some martyrs of theirs in persecution. See, Marculus was hurled headlong from a rock; see, Donatus of Bagaia was thrown into a well. When have the Roman authorities decreed such punishments as casting men down rocks? But what do those of our party reply? What was done I know not; what, however, do ours tell? That they flung themselves headlong, and cast the infamy of it upon the authorities. Let us call to mind the custom of the Roman authorities, and see to whom we are to give credit. Our men declare that those men cast themselves down headlong. If they are not the very disciples of those men, who now cast themselves down precipices, while no man persecutes them, let us not credit the allegation of our men: what wonder if those men did what these are wont to do? The Roman authorities never did employ such punishments: for had they not the power to put them to death openly? But those men, while they wished to be honoured when dead, found not a death to make them more famous. In

[1] 2 Macc. vii.

short, whatever the fact was, I do not know. And even if thou hast suffered corporal affliction, O party of Donatus, at the hand of the Catholic Church, as an Hagar thou hast suffered it at the hand of Sarah; "return to thy mistress." A point which it was indeed necessary to discuss has detained us somewhat too long to be at all able to expound the whole text of the Gospel Lesson. Let this suffice you in the meantime, beloved brethren, lest, by speaking of other matters, what has been spoken might be shut out from your hearts. Hold fast these things, declare such things; and while yourselves are inflamed, go your way thither, and set on fire them that are cold.

TRACTATE XII.

CHAPTER III. 6–21.

1. WE observe, beloved, that the intimation with which we yesterday excited your attention has brought you together with more alacrity, and in greater number than usual; but meanwhile let us, if you please, pay our debt of a discourse on the Gospel Lesson, which comes in due course. You shall then hear, beloved, as well what we have already effected concerning the peace of the Church, and what we hope yet further to accomplish. For the present, then, let the whole attention of your hearts be given to the gospel; let none be thinking of anything else. For if he who attends to it wholly apprehends with difficulty, must not he who divides himself by diverse thoughts let go what he has received? Moreover, you remember, beloved, that on the last Lord's day, as the Lord deigned to help us, we discoursed of spiritual regeneration. That lesson we have caused to be read to you again, so that what was then left unspoken, we may now, by the aid of your prayers in the name of Christ, fulfil.

2. Spiritual regeneration is one, just as the generation of the flesh is one. And Nicodemus said the truth when he said to the Lord that a man cannot, when he is old, return again into his mother's womb and be born. He indeed said that a man cannot do this when he is old, as if he could do it even were he an infant. But be he fresh from the womb, or now in years, he cannot possibly return again into the mother's bowels and be born. But just as for the birth of the flesh, the bowels of woman avail to bring forth the child only once, so for the spiritual birth the bowels of the Church avail that a man be baptized only once. Therefore, in case one should say, "Well, but this man was born in heresy, and this in schism:" all that was cut away, if you remember what was

debated to you about our three fathers, of whom God willed to be called the God, not that they were thus alone, but because in them alone the figure of the future people was made up in its completeness. For we find one born of a bond woman disinherited, one born of a free woman made heir: again, we find one born of a free woman disinherited, one born of a bond woman made heir. Ishmael, born of a bond woman, disinherited; Isaac, born of a free woman, made heir: Esau, born of a free woman, disinherited; the sons of Jacob, born of bond women, made heirs. Thus, in these three fathers the figure of the whole future people is seen: and not without reason God saith, "I am the God of Abraham, and the God of Isaac, and the God of Jacob: this," saith He, "is my name for ever."[1] Rather let us remember what was promised to Abraham himself: for this was promised to Isaac, and also to Jacob. What do we find? "In thy seed shall all nations be blessed."[2] At that time the one man believed what as yet he saw not: men now see, and are blinded. What was promised to the one man is fulfilled in the nations; and they who will not see what is already fulfilled, are separating themselves from the communion of the nations. But what avails it them that they will not see? See they do, whether they will or no; the open truth strikes against their closed eyes.

3. It was in answer to Nicodemus, who was of them that had believed on Jesus, that it was said, And Jesus did not trust Himself to them. To certain men, indeed, He did not trust Himself, though they had already believed on Him. Thus it is written, "Many believed in His name, seeing the signs which He did. But Jesus did not trust Himself to them. For He needed not that any should testify of man; for Himself knew what was in man." Behold, they already believed on Jesus, and yet Jesus did not trust Himself to them. Why, because they were not yet born again of water and of the Spirit. From this have we exhorted and do exhort our brethren the catechumens. For if you ask them, they have already believed in Jesus; but because they have not yet received His flesh and blood, Jesus has not yet trusted Himself to them. What must they do that Jesus may trust

[1] Ex. iii. 6, 15. [2] Gen. xxii. 18.

Himself to them? They must be born again of water and of the Spirit; the Church that is in travail with them must bring them forth. They have been conceived; they must be brought forth to the light: they have breasts to be nourished at; let them not fear lest, being born, they may be smothered; let them not depart from the mother's breasts.

4. No man can return into his mother's bowels and be born again. But some one is born of a bond woman? Well, did they who were born of bond women at the former time, return into the wombs of the free to be born anew? The seed of Abraham was in Ishmael also; but that Abraham might have a son of the bond maid, it was at the advice of his wife. The child was of the husband's seed, not of the womb, but at the sole pleasure of the wife. Was his birth of a bond woman the reason why he was disinherited? Then, if he was disinherited because he was the son of a bond woman, no sons of bond women would be admitted to the inheritance. The sons of Jacob were admitted to the inheritance; but Ishmael was put out of it, not because born of a bond woman, but because he was proud to his mother, proud to his mother's son; for his mother was Sarah rather than Hagar. The one gave her womb, the other's will was added: Abraham would not have done what Sarah willed not: therefore was he Sarah's son rather. But because he was proud to his brother, proud in playing, that is, in mocking him; what said Sarah? "Cast out the bond woman and her son; for the son of the bond woman shall not be heir with my son Isaac."[1] It was not, therefore, the bowels of the bond woman that caused his rejection, but the slave's neck. For the free-born is a slave if he is proud, and, what is worse, the slave of a bad mistress, of pride itself. Thus, my brethren, answer the man, that a man cannot be born a second time; answer fearlessly, that a man cannot be born a second time. Whatever is done a second time is mockery, whatever is done a second time is play. It is Ishmael playing, let him be cast out. For Sarah observed them playing, saith the Scripture, and said to Abraham, "Cast out the bond woman and her son." The playing of the boys displeased Sarah. She saw

[1] Gen. xxi. 9, 10.

something strange in their play. Do not they who have sons like to see them playing? She saw and disapproved it. Something or other she saw in their play; she saw mockery in it, observed the pride of the slave; she was displeased with it, and she cast him out. The children of bond women, when wicked, are cast out; and the child of the free woman, when an Esau, is cast out. Let none, therefore, presume on his birth of good parents; let none presume on his being baptized by holy men. Let him that is baptized by holy men still beware lest he be not a Jacob, but an Esau. This would I say then, brethren, it is better to be baptized by men that seek their own and love the world, which is what the name of bond woman imports, and to be spiritually seeking the inheritance of Christ, so as to be as it were a son of Jacob by a bond woman, than to be baptized by holy men and to become proud, so as to be an Esau to be cast out, though born of a free woman. Hold ye this fast, brethren. We are not coaxing you, let none of your hope be in us; we flatter neither ourselves nor you; every man bears his own burden. It is our duty to speak, that we be not judged unhappily: yours to hear, and that with the heart, lest what we give be required of you; nay, that when it is required, it may be found a gain, not a loss.

5. The Lord says to Nicodemus, and explains to him: "Verily, verily, I say unto thee, Except a man be born again of water and of the Spirit, he cannot enter into the kingdom of God." Thou, says He, understandest a carnal generation, when thou sayest, Can a man return into his mother's bowels? The birth for the kingdom of God must be of water and of the Spirit. If one is born to the temporal inheritance of a human father, be he born of the bowels of a carnal mother; if one is born to the everlasting inheritance of God as his Father, be he born of the bowels of the Church. A father, as one that will die, begets a son by his wife to succeed him; but God begets of the Church sons, not to succeed Him, but to abide with Himself. And He goes on: "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit." We are born spiritually then, and in spirit we are born by the word and sacrament. The Spirit is present that

we may be born; the Spirit is invisibly present whereof thou art born, for thou too must be invisibly born. For He goes on to say: "Marvel not that I said unto thee, Ye must be born again. The Spirit bloweth where it listeth, and thou hearest its voice, but knowest not whence it cometh, or whither it goeth." None sees the Spirit; and how do we hear the Spirit's voice? There sounds a psalm, it is the Spirit's voice; the gospel sounds, it is the Spirit's voice; the divine word sounds, it is the Spirit's voice. "Thou hearest its voice, and knowest not whence it cometh, and whither it goeth." But if thou art born of the Spirit, thou too shalt be so, that one who is not born of the Spirit knows not, as for thee, whence thou comest, or whither thou goest. For He said, as He went on, "So is also every one that is born of the Spirit."

6. "Nicodemus answered and said unto Him, How can these things be?" And, in fact, in the carnal sense, he knew not how. In him occurred what the Lord had said; the Spirit's voice he heard, but knew not whence it came, and whither it was going. "Jesus answered and said unto him, Art thou a master in Israel, and knowest not these things?" Oh, brethren! what? do we think that the Lord meant to taunt scornfully this master of the Jews? The Lord knew what He was doing; He wished the man to be born of the Spirit. No man is born of the Spirit if he be not humble, for humility itself makes us to be born of the Spirit; "for the Lord is nigh to them that are of broken heart."[1] The man was puffed up with his mastership, and it appeared of some importance to himself that he was a teacher of the Jews. Jesus pulled down his pride, that he might be born of the Spirit: He taunted him as an unlearned man; not that the Lord wished to appear his superior. What comparison can there be, God compared to man, truth to falsehood? Christ greater than Nicodemus! Ought this to be said, can it be said, is it to be thought? If it were said, "Christ is greater than angels," it were ridiculous: for incomparably greater than every creature is He by whom every creature was made. But yet He rallies the man on his pride: "Art thou a master in Israel, and knowest not these things?" As if He said, Be-

[1] Ps. xxxiv. 18.

hold, thou knowest nothing, thou art a proud chief; be thou born of the Spirit: for if thou be born of the Spirit, thou wilt keep the ways of God, so as to follow Christ's humility. So, indeed, is He high above all angels, that, "being in the form of God, He thought it not robbery to be equal with God, but emptied Himself, taking upon Him the form of a servant, being made into the likeness of men, and found in fashion as a man: He humbled Himself, being made obedient unto death" (and lest any kind of death should please thee), "even the death of the cross."[1] He hung on the cross, and they scoffed at Him. He could have come down from the cross; but He deferred, that He might rise again from the tomb. He, the Lord, bore with proud slaves; the physician with the sick. If He did this, how ought they to act whom it behoves to be born of the Spirit?—if He did this, He who is the true Master in heaven, not of men only, but also of angels. For if the angels are learned, they are so by the Word of God. If they are learned by the Word of God, ask of what they are learned; and you shall find, "In the beginning was the Word, and the Word was with God, and the Word was God." The neck of man is done away with, only the hard and stiff neck, that it may be gentle to bear the yoke of Christ, of which it is said, "My yoke is easy, and my burden is light."[2]

7. And He goes on: "If I have told you earthly things, and ye believe not; how shall ye believe, if I tell you heavenly things?" What earthly things did He tell, brethren? "Except a man be born again;" is that an earthly thing? "The Spirit bloweth where it listeth, and thou hearest its voice, and knowest not whence it cometh, or whither it goeth;" is that earthly? For if He spoke it of the wind, as some have understood it, when they were asked what earthly thing the Lord meant, when He said, "If I told you earthly things, and ye believe not; how shall ye believe, if I tell you heavenly things?"—when, I say, it was asked of certain men what "earthly thing" the Lord meant, being in difficulty, they said, What He said, "The Spirit bloweth where it listeth," and "its voice thou hearest, and knowest not whence it cometh, or whither it goeth," He said concern-

[1] Phil. ii. 6-8. [2] Matt. xi. 30.

ing the wind. Now what did He name earthly? He was speaking of the spiritual birth; and going on, saith, "So is every one that is born of the Spirit." Then, brethren, which of us does not see, for example, the south wind going from south to north, or another wind coming from east to west? How, then, know we not whence it cometh and whither it goeth? What earthly thing, then, did He tell, which men did not believe? Was it that which He had said about raising the temple again? Surely, for He had received His body of the earth, and that earth taken of the earthly body He was preparing to raise up. They did not believe Him as about to raise up earth. "If I told you earthly things," saith He, "and ye believe not; how shall ye believe if I tell you heavenly things?" That is, if ye believe not that I can raise up the temple cast down by you, how shall ye believe that men can be regenerated by the Spirit?

8. And He goes on: "And no man hath ascended into heaven, but He that came down from heaven, the Son of man who is in heaven." Behold, He was here, and was also in heaven; was here in His flesh, in heaven by His divinity; yea, everywhere by His divinity. Born of a mother, not quitting the Father. Two nativities of Christ are understood: one divine, the other human: one, that by which we were to be made; the other, that by which we were to be made anew: both marvellous; that without mother, this without father. But because He had taken a body of Adam, —for Mary was of Adam,—and was about to raise that same body again, it was an earthly thing He had said, in saying, "Destroy this temple, and in three days I will raise it up." But this was a heavenly thing, when He said, "Except a man be born again of water and of the Spirit, he shall not see the kingdom of God." Come then, brethren! God has willed to be the Son of man, and willed men to be sons of God. He came down for our sakes; let us ascend for His sake. For He alone descended and ascended, He who saith, "No man hath ascended into heaven, but He who came down from heaven." Are they not therefore to ascend into heaven whom He makes sons of God? Certainly they are: this is the promise to us, "They shall be equal to the angels of

God."[1] Then how is it that no man ascends, but He that descended? Because one only descended, only one ascends. What of the rest? What are we to understand, but that they shall be His members, that one may ascend? Therefore it follows that "no man hath ascended into heaven, but He who came down from heaven, the Son of man who is in heaven." Dost thou marvel that He was both here and in heaven? Such He made His disciples. Hear the Apostle Paul saying, "But our conversation is in heaven."[2] If the Apostle Paul, a man, walked in the flesh on earth, and yet had his conversation in heaven, was the God of heaven and earth not able to be both in heaven and on earth?

9. Therefore, if none but He descended and ascended, what hope is there for the rest? The hope for the rest is this, that He came down in order that in Him and with Him they might be one, who should ascend through Him. "He saith not, And to seeds," saith the apostle, "as in many; but as in one, And to thy seed, which is Christ." And to believers he saith, "And ye are Christ's; and if Christ's, then are Abraham's seed."[3] What he said to be one, that he said that we all are. Hence, in the Psalms, many sometimes sing, to show that one is made of many; sometimes one sings, to show what is made of many. Therefore was it only one that was healed in the pool; and whoever else went down into it was not healed. Now this one shows forth the oneness of the Church. Woe to them who hate unity, and make to themselves parties among men! Let them hear him who wished to make them one, in one, for one: let them hear him who says, Be not ye making many: "I have planted, Apollos watered; but God gave the increase. But neither he that planteth is anything, neither he that watereth; but God that giveth the increase."[4] They were saying, "I am of Paul, I of Apollos, I of Cephas." And he says, "Is Christ divided?" Be ye in one, be one thing, be one person: "No man hath ascended into heaven, but He who came down from heaven." Lo! we wish to be thine, they said to Paul. And he said to them, I will not that ye be Paul's, but be ye His whose is Paul together with you.

[1] Matt. xxii. 30.
[2] Phil. iii. 20.
[3] Gal. iii. 16, 29.
[4] 1 Cor. iii. 6, 7.

10. For He came down and died, and by that death delivered us from death: being slain by death, He slew death. And you know, brethren, that this death entered into the world through the devil's envy. "God made not death," saith the Scripture, "nor delights He in the destruction of the living; but He created all things to be." But what saith it here? "But by the devil's envy, death entered into the whole world."[1] To the death offered for our entertainment by the devil, man would not come by constraint; for the devil had not the power of forcing, but only cunning to persuade. Hadst thou not consented, the devil had brought in nothing: thy own consenting, O man, led thee to death. Of the mortal are mortals born; from immortals we are become mortals. From Adam all men are mortal; but Jesus the Son of God, the Word of God, by which all things were made, the only Son equal with the Father, was made mortal: "for the Word was made flesh, and dwelt among us."

11. He endured death, then; but death He hanged on the cross, and mortal men are delivered from death. The Lord calls to mind a great matter, which was done in a figure with them of old: "And as Moses," saith He, "lifted up the serpent in the wilderness, so must the Son of man be lifted up; that every one who believeth on Him may not perish, but have everlasting life." A great mystery is here, as they who read know. Again, let them hear, as well they who have not read as they who have forgotten what perhaps they had heard or read. The people Israel were fallen helplessly in the wilderness by the bite of serpents; they suffered a great calamity by many deaths: for it was the stroke of God correcting and scourging them that He might instruct them. In this was shown a great mystery, the figure of a thing to come: the Lord Himself testifies in this passage, so that no man can give another interpretation than that which the truth indicates concerning itself. Now Moses was ordered by the Lord to make a brazen serpent, and to raise it on a pole in the wilderness, and to admonish the people Israel, that, when any had been bitten by a serpent, he should look to that serpent raised up on the pole. This was done: men were bitten; they

[1] Wisd. i. 2.

looked and were healed.[1] What are the biting serpents? Sins, from the mortality of the flesh. What is the serpent lifted up? The Lord's death on the cross. For as death came by the serpent, it was figured by the image of a serpent. The serpent's bite was deadly, the Lord's death is life-giving. A serpent is gazed on, that the serpent may have no power. What is this? A death is gazed on, that death may have no power. But whose death? The death of life: if it may be said, the death of life; ay, for it may be said, but said wonderfully. But should it not be spoken, seeing it was a thing to be done? Shall I hesitate to utter that which the Lord has deigned to do for me? Is not Christ the life? And yet Christ hung on the cross. Is not Christ life? And yet Christ was dead. But in Christ's death, death died. Life dead slew death; the fulness of life swallowed up death; death was absorbed in the body of Christ. So also shall we say in the resurrection, when now triumphant we shall sing, "Where, O death, is thy contest? Where, O death, is thy sting?"[2] Meanwhile, brethren, that we may be healed from sin, let us now gaze on Christ crucified; for "as Moses," saith He, "lifted up the serpent in the wilderness, so must the Son of man be lifted up; that whosoever believeth on Him may not perish, but have everlasting life." Just as they who looked on that serpent perished not by the serpents' bites, so they who look in faith on Christ's death are healed from the bites of sins. But those were healed from death to temporal life; whilst here He saith, "that they may have everlasting life." Now there is this difference between the figurative image and the real thing: the figure procured temporal life; the reality, of which that was the figure, procures eternal life.

12. "For God sent not His Son into the world to judge the world, but that the world through Him may be saved." So far, then, as it lies in the physician, He is come to heal the sick. He that will not observe the orders of the physician destroys himself. He is come a Saviour to the world: why is he called the Saviour of the world, but that He is come to save the world, not to judge the world? Thou wilt not be saved by Him; thou shalt be judged of thyself. And why do

[1] Num. xxi. 6-9. [2] 1 Cor. xv. 54.

I say, "shalt be judged"? See what He says: "He that believeth on Him is not judged, but he that believeth not." What dost thou expect He is going to say, but "is judged"? "Already," saith He, "has been judged." The judgment has not yet appeared, but already it has taken place. For the Lord knoweth them that are His: He knows who are persevering for the crown, and who for the flame; knows the wheat on His threshing-floor, and knows the chaff; knows the good corn, and knows the tares. He that believeth not is already judged. Why judged? "Because he has not believed in the name of the only-begotten Son of God."

13. "And this is the judgment, that light is come into the world, and men loved darkness rather than light, because their deeds were evil." My brethren, whose works does the Lord find to be good? The works of none: He finds the works of all evil. How is it, then, that some have done the truth, and are come to the light? For this is what follows: "But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God." In what way have some done a good work to come to the light, namely, to Christ? And how have some loved darkness? For if He finds all men sinners, and healeth all of sin, and that serpent in which the Lord's death was figured healed them that were bitten, and on account of the serpent's bite the serpent was set up, namely, the Lord's death on account of mortal men, whom He finds unrighteous; how are we to understand that "this is the judgment, that light is come into the world, and men loved darkness rather than light, because their deeds were evil"? How is this? Whose works, in fact, are good? Hast Thou not come to justify the ungodly? "But they loved," saith He, "darkness rather than light." There He laid the emphasis: for many loved their sins; many confessed their sins; and he who confesses his sins, and accuses them, doth now work with God. God accuses thy sins: and if thou also accusest, thou art united to God. There are, as it were, two things, man and sinner. That thou art called man, is God's doing; that thou art called sinner, is man's own doing. Blot out what thou hast done, that God may save what He has done. It behoves thee to hate thine own work in

thee, and to love the work of God in thee. And when thy own deeds will begin to displease thee, from that time thy good works begin, as thou findest fault with thy evil works. The confession of evil works is the beginning of good works. Thou doest the truth, and comest to the light. How is it thou doest the truth? Thou dost not caress, nor soothe, nor flatter thyself; nor say, "I am righteous," whilst thou art unrighteous: thus, thou beginnest to do the truth. Thou comest to the light, that thy works may be made manifest that they are wrought in God; for thy sin, the very thing that has given thee displeasure, would not have displeased thee, if God did not shine into thee, and His truth show it thee. But he that loves his sins, even after being admonished, hates the light admonishing him, and flees from it, that his works which he loves may not be proved to be evil. But he that doeth truth accuses his evil works in himself, spares not himself, forgives not himself, that God may forgive him: for that which he desires God to forgive, he himself acknowledges, and he comes to the light; to which he is thankful for showing him what he should hate in himself. He says to God, "Turn away Thy face from my sins:" yet with what countenance says it, unless he adds, "For I acknowledge mine iniquity, and my sin is ever before me"?[1] Be that before thyself which thou desirest not to be before God. But if thou wilt put thy sin behind thee, God will thrust it back before thine eyes; and this He will do at a time when there will be no more fruit of repentance.

14. Run, my brethren, lest the darkness lay hold of you. Awake to your salvation, awake while there is time; let none be kept back from the temple of God, none kept back from the work of the Lord, none called away from continual prayer, none be defrauded of wonted devotion. Awake, then, while it is day: the day shines, Christ is the day. He is ready to forgive sins, but to them that acknowledge them; ready to punish the self-defenders, who boast that they are righteous, and think themselves to be something when they are nothing. But he that walks in His love and mercy, even being free from those great and deadly sins, such crimes as murder, theft,

[1] Ps. li. 11.

adultery; still, because of those which seem to be minute sins, of tongue, or of thought, or of intemperance in things permitted, he doeth the truth in confession, and cometh to the light in good works: since many minute sins, if they be neglected, kill. Minute are the drops that swell the rivers; minute are the grains of sand; but if much sand is put together, the heap presses and crushes. Bilge-water neglected in the hold does the same thing as a rushing wave. Gradually it leaks in through the hold; and by long leaking in and no pumping out, it sinks the ship. Now what is this pumping out, but by good works, by sighing, fasting, giving, forgiving, so to effect that sins may not overwhelm us? The path of this life, however, is troublesome, full of temptations: in prosperity, let it not lift us up; in adversity, let it not crush us. He who gave the happiness of this world gave it for thy comfort, not for thy ruin. Again, He who scourgeth thee in this life, doeth it for thy improvement, not for thy condemnation. Bear the Father that corrects thee for thy training, lest thou feel the judge in punishing thee. These things we tell you every day, and they must be often said, because they are good and wholesome.

TRACTATE XIII.

CHAPTER III. 22-29.

1. THE course of reading from the Gospel of John, as those of you who are concerned for your own progress may remember, so proceeds in regular order, that the passage which has now been read comes before us for exposition to-day. You remember that we have expounded it, in the preceding discourses, from the very beginning of the Gospel, as far as the lesson of to-day. And though perhaps you have forgotten much of it, at least it remains in your memory that we have done our part in it. What you have heard from it about the baptism of John, even though you retain not all, yet I believe you have heard that which you may retain. Also, what was said as to why the Holy Spirit appeared in the shape of a dove; and how that most knotty question was solved, namely, what was that something in the Lord which John did not know, and which he learned by means of the dove, whilst already John knew Him, since, as Jesus came to be baptized, he said to Him, "I ought to be baptized by Thee, and comest Thou to me?" when the Lord answered him, "Suffer it now, that all righteousness may be fulfilled."[1]

2. Now, therefore, the order of our reading obliges us to return to that same John. The same is he who was prophesied of by Isaiah, "The voice of one crying in the wilderness, Prepare ye a way for the Lord, make His paths straight."[2] Such testimony gave he to his Lord and (for the Lord deemed him worthy) his friend. And the Lord, even his friend, did also Himself bear witness to John. For concerning John He said, "Among them that are born of women, there hath not arisen a greater than John the Baptist." But as He put Himself before John, in that wherein He was greater, He

[1] Matt. iii. 14. [2] Isa. xl. 3.

was God. "But he that is less," saith He, "in the kingdom of heaven is greater than he."[1] Less in age; greater in power, in deity, in majesty, in brightness: even as "in the beginning was the Word, and the Word was with God, and the Word was God." In the preceding passages, however, John had given testimony to the Lord, in such wise that he did indeed call Him Son of God, but said not that He was God, nor yet denied it: he was silent as to His being God, not denied that He was God; but yet he was not altogether silent as to His being God, for perhaps we find this in the lesson of to-day. He had called Him Son of God; but men, too, have been called sons of God. He had declared Him to be of such excellence, that he was not himself worthy to loose the latchet of His shoe. Now this greatness gives us much to understand: whose shoe-latchet he was not worthy to loose, he than whom none greater had arisen among them that are born of women. He was more, indeed, than all men and angels. For we find an angel forbidding a man to fall at his feet. For example, when in the Apocalypse an angel was showing certain things to John, the writer of this Gospel, John, terrified at the greatness of the vision, fell down at the angel's feet. But said the angel, "Rise; see thou do it not: worship God, for I am thy fellow-servant, and the brethren's."[2] An angel, then, forbade a man to fall down at his feet. Is it not manifest that He must be above all angels, for whom a man, such that a greater than he has not risen among them that are born of women, declares himself to be not worthy to loose the latchet of His shoe?

3. John, however, may say something more evidently, that our Lord Jesus Christ is God. We may find this in the present passage, that it is perhaps of Him we have been singing, "The Lord reigned over all the earth;" against which they are deaf who imagine that He reigns only in Africa. But let them not suppose that it is not of Christ it is spoken when it is said, "God reigned over all the earth." For who else is our King, but our Lord Jesus Christ? It is He that is our King. And what have you heard in the same psalm, in the verse just sung? "Sing praises to our God, sing praises: sing

[1] Matt. xi. 11. [2] Rev. xxii. 8, 9.

praises to our King, sing praises." Whom he called God, the same he called our King: "Sing praises to our God, sing praises: sing praises to our King, sing ye praises with understanding." And that thou shouldest not understand Him to whom thou singest praises to reign in one part, he says, "For God is King of all the earth."[1] And how is He King of all the earth, who appeared in one part of the earth, in Jerusalem, in Judea, walking among men, born, sucking the breast, growing, eating, drinking, waking, sleeping, sitting at a well, wearied; laid hold of, scourged, spat upon, crowned with thorns, hanged on a tree, wounded with a spear, dead, buried? How then King of all the earth? What was seen locally was flesh, to carnal eyes only flesh was visible; the immortal majesty was concealed in mortal flesh. And with what eyes shall we be able to behold the immortal majesty, after penetrating through the structure of the flesh? There is another eye, there is an inner eye. Tobias, for example, was not without eyes, when, blind in his bodily eyes, he was giving precepts of life to his son.[2] The son was holding the father's hand, that the father might walk with his feet, whilst the father was giving the son counsel to walk in the way of righteousness. Here I see eyes, and there I understand eyes. And better are the eyes of him that gives counsel of life, than his who holds the hand. Such eyes Jesus also required when He said to Philip, "Am I so long time with you, and ye have not known me?" Such eyes He required when He said, "Philip, he that seeth me, seeth the Father." These are the eyes of the understanding, these are the eyes of the mind. It is for that reason that the psalm, when it had said, "For God is King of all the earth," immediately added, "Sing ye praises with understanding." For in that I say, "Sing ye praises to our God," I say that God is our King. But yet our King you have seen among men, as man; you have seen Him suffering, crucified, dead: there was in that flesh something concealed, which you might have seen with eyes of flesh. What was there concealed? "Sing ye praises with understanding." Do not seek to see with the eyes what is beheld by the mind. "Sing praises" with the tongue, for He is among you as flesh; but because "the

[1] Ps. xlvii. 3-8. [2] Tobit iv.

Word was made flesh, and dwelt among us," render the sound to the flesh, render to God the gaze of the mind. "Sing ye praises with understanding," and you see that the "Word was made flesh, and dwelt among us."

4. Now let John also declare his witness: "After these things came Jesus and His disciples into the land of Judea; and there He tarried with them, and baptized." Being baptized, He baptized. Not with that baptism with which He was baptized did He baptize. The Lord, being baptized by a servant, gives baptism, showing the path of humility and leading to the baptism of the Lord, that is, His own baptism, by giving an example of humility, in not Himself refusing baptism from a servant. And in the baptism by a servant, a way was prepared for the Lord; the Lord also being baptized, made Himself a way for them that come to Him. Let us hear Himself: "I am the way, the truth, and the life." If thou seekest truth, keep the way, for the way and the truth are the same. The way that thou art going is the same as the *whither* thou art going: thou art not going by a way as one thing, to an object as another thing; not coming to Christ by something else as a way, thou comest to Christ by Christ. How by Christ to Christ? By Christ the man, to Christ God; by the Word made flesh, to the Word which in the beginning was God with God; from that which man ate, to that which angels daily eat. For so it is written, "He gave them bread of heaven: man ate the bread of angels."[1] What is the bread of angels? "In the beginning was the Word, and the Word was with God, and the Word was God." How has man eaten the bread of angels? "And the Word was made flesh, and dwelt among us."

5. But though we have said that angels eat, do not fancy, brethren, that this is done with teeth. For if you think so, God, of whom the angels eat, is as it were torn in pieces. Who tears righteousness in pieces? But still, some one asks me, And who is it that can eat righteousness? Well, how is it said, "Blessed are they that hunger and thirst after righteousness, for they shall be filled"? The food which thou eatest carnally perishes, in order to refresh thee; to repair thy

[1] Ps. lxxviii. 24.

waste it is consumed: eat righteousness; and while thou art refreshed, it continues entire. Just as by seeing this corporeal light, these eyes of ours are refreshed, and yet it is a corporeal thing that is seen by corporeal eyes. Many there have been, when too long in darkness, whose eyesight is weakened by fasting, as it were, from light. The eyes, deprived of their food (for they feed on light), become wearied by fasting, and weakened, so that they cannot bear to see the light by which they are refreshed; and if the light is too long absent, they are quenched, and the very sense of sight dies as it were in them. What then? Does the light become less, because so many eyes are daily fed by it? Thy eyes are refreshed, and the light remains entire. As God was able to show this in the case of corporeal light to corporeal eyes, does He not show that other light to clean hearts as unwearied, continuing entire, and in no respect failing? What light? "In the beginning was the Word, and the Word was with God." Let us see if this is light. "For with Thee is the fountain of light, and in Thy light shall we see light." On earth, fountain is one thing, light another. When thirsting, thou seekest a fountain, and to get to the fountain thou seekest light; and if it is not day, thou lightest a lamp to get to the fountain. That fountain is the very light: to the thirsting a fountain, to the blind a light. Let the eyes be opened to see the light, let the lips of the heart be opened to drink of the fountain; that which thou drinkest, thou seest, thou hearest. God becomes all to thee; for He is to thee the whole of these things which thou lovest. If thou regardest things visible, neither is God bread, nor is God water, nor is God this light, nor is He garment nor house. For all these are things visible, and single separate things. What bread is, water is not; and what a garment is, a house is not; and what these things are, God is not, for they are visible things. God is all this to thee: if thou hungerest, He is bread to thee; if thou thirstest, He is water to thee; if thou art in darkness, He is light to thee: for He remains incorruptible. If thou art naked, He is a garment of immortality to thee, when this corruptible shall put on incorruption, and this mortal shall put on immortality. All things can be said of God, and nothing is worthily said

of God. Nothing is wider than this poverty of expression. Thou seekest a fitting name for Him, thou canst not find it; thou seekest to speak of Him in any way soever, thou findest that He is all. What likeness have the lamb and the lion? Both is said of Christ. "Behold the Lamb of God!" How a lion? "The Lion of the tribe of Judah hath prevailed."[1]

6. Let us hear John: "Jesus baptized." We said that Jesus baptized. How Jesus? How the Lord? How the Son of God? How the Word? Well, but the Word was made flesh. "And John also was baptizing in Ænon, near to Salim." A certain lake, "Ænon." How do we know it was a lake? "Because there was much water there, and they came and were baptized. For John was not yet cast into prison." If you remember (see, I say it again), I told you why John baptized: because the Lord must needs be baptized. And why must the Lord be baptized? Because many there would be to despise baptism, that they might appear to be endowed with greater grace than they saw other believers endowed with. For example, a catechumen, now living continently, might despise a married person, and say of himself that he was better than the other believer. That catechumen might possibly say in his heart, "What need have I to receive baptism, to have just what that other man has, than whom I am already better?" Therefore, lest that neck of pride should hurl to destruction certain men much elated with the merits of their own righteousness, the Lord was willing to be baptized by a servant, as if addressing His chief sons: "Why do you extol yourselves? Why lift yourselves up because you have, one prudence, another learning, another chastity, another the courage of patience? Can you possibly have as much as I who gave you these? And yet I was baptized by a servant, you disdain to be baptized by the Lord." This is the sense of "to fulfil all righteousness."

7. But some one will say, "It were enough, then, that John baptized only the Lord; what need was there for others to be baptized by John?" Now we have said this too, that if John had baptized only the Lord, men would not be without this thought, that John had a better baptism than the Lord had.

[1] Rev. v. 5.

They would say, in fact, "So great was the baptism of John, that Christ alone was worthy to be baptized therewith." Therefore, to show that the baptism which the Lord was to give was better than that of John,—that the one might be understood as that of a servant, the other as that of the Lord,—the Lord was baptized to give an example of humility; but He was not the only one baptized by John, lest John's baptism should appear to be better than the baptism of the Lord. To this end, however, our Lord Jesus Christ showed the way, as you have heard, brethren, lest any man, arrogating to himself that he has abundance of some particular grace, should disdain to be baptized with the baptism of the Lord. For whatever the catechumen's proficiency, he still carries the load of his iniquity: it is not forgiven him until he shall have come to baptism. Just as the people Israel were not rid of the Egyptians until they had come to the Red Sea, so no man is rid of the pressure of sins until he has come to the font of baptism.

8. "Then there arose a question on the part of John's disciples with the Jews about purifying." John baptized, Christ baptized. John's disciples were moved; there was a running after Christ, people were coming to John. Those who came to John, he sent to Jesus to be baptized; but they who were baptized by Christ were not sent to John. John's disciples were alarmed, and began to dispute with the Jews, as usually happens. Understand the Jews to have declared that Christ was greater, and that to His baptism people ought to have recourse. John's disciples, not yet understanding this, defended John's baptism. They came to John himself, that he might solve the question. Understand, beloved. And here we are given to see the use of humility, and, when people were erring in the subject of dispute, are shown whether John desired to glory in himself. Now probably he said, "You say the truth, you contend rightly; mine is the better baptism, I baptized Christ Himself." John could say this after Christ was baptized. If he wished to exalt himself, what an opportunity he had to do so! But he knew better before whom to humble himself: to Him whom he knew to have come after himself by birth, he willingly yielded precedence by confessing Him. He understood his own salvation to be in Christ. He had already

said above, "We all have received out of His fulness;" and this is to confess Him to be God. For how can all men receive of His fulness, if He be not God? For if He is man in such wise that He is not God, then Himself also receives of the fulness of God, and so is not God. But if all men receive of His fulness, He is the fountain, they are drinkers. They that drink of a fountain, both thirst and drink. The fountain never thirsts; it has never need of itself. Men need a fountain. With thirsty stomachs and parched lips they run to the fountain to be refreshed. The fountain flows to refresh, so does the Lord Jesus.

9. Let us see, then, what answer John gives: "They came unto John, and said unto him, Rabbi, he that was with thee beyond Jordan, to whom thou barest witness, behold the same baptizeth, and all men come to him:" that is, What sayest thou? Ought they not to be hindered, that they may rather come to thee? "He answered and said, A man cannot receive anything, except it be given him from heaven." Of whom, think you, had John said this? Of himself. "As a man, I received," saith he, "from heaven." Note, my beloved: "A man cannot receive anything, except it be given him from heaven. Ye yourselves bear me witness that I said, I am not the Christ." As much as to say, "Why do ye deceive yourselves? See how you have put this question before me. What have you said to me? 'Rabbi, he that was with thee beyond Jordan, to whom thou barest witness.' Then you know what sort of witness I bare to Him. Am I now to say that He is not the same whom I declared Him to be? And because I received somewhat from heaven, in order to be something, do you wish me to be empty of it, so as to speak against the truth? 'A man cannot receive anything, except it be given him from heaven. Ye yourselves bear me witness that I said, I am not the Christ.'" Thou art not the Christ; but what if thou art greater than He, since thou didst baptize Him? "I am sent:" I am the herald, He is the Judge.

10. But hear a far stronger, a far more expressive testimony. See ye what it is we are treating of; see ye that to love any person in place of Christ is adultery. Why do I say this? Let us attend to the voice of John. People could be

mistaken in him, could think him to be the person he was not. He rejects the false honour, in order to hold the truth complete. See what he declares Christ to be; what does he say himself is? "He that hath the bride is the bridegroom." Be chaste, love the bridegroom. But what art thou, who sayest to us, "He that hath the bride is the bridegroom? But the friend of the bridegroom, who standeth and heareth him, rejoiceth greatly because of the bridegroom's voice." The Lord our God will help me in proportion to the tumult of my heart, for it is full of sadness, to utter the grief I feel; but I beseech you by Christ Himself to imagine in thought what it will not be possible for me to utter; for I know that my grief cannot be expressed with befitting impressiveness. Now I see many adulterers who desire to get possession of the bride, purchased at so great a price, loved while deformed that she might be made fair, having been purchased and delivered and adorned by such an one; and those adulterers strive with their words to be loved instead of the bridegroom. Of that One it is said, "This is He that baptizeth."[1] Who is he that goes forth from us and says, "I am he that baptizeth"? Who is he that goes forth from us and says, "That is holy which I give"? Who is he that goes hence and says, "It is good for thee to be born of me"? Let us hear the friend of the bridegroom, not the adulterers against the bridegroom; let us hear one jealous, but not for himself.

11. Brethren, return in thought to your own homes. I speak of carnal, I speak of earthly things; I speak after the manner of men, for the infirmity of your flesh. Many of you have, many of you wish to have, many, though you wish not to have, still have had wives; many who do not at all wish to have wives, are born of the wives of your fathers. This is a feeling that touches every heart. There is no man so alien from mankind in human affairs as not to feel what I say. Suppose that a man, having set out on a journey, had commended his bride to the care of his friend: "See, I pray thee, thou art my dear friend; see to it, lest in my absence some other may perchance be loved in my stead." Then what sort of a person must he be, who, while the guardian of the bride

[1] John i. 33.

or wife of his friend, does indeed endeavour that none other be loved, but if he wishes himself to be loved instead of his friend, and desires to enjoy her who was committed to his care, how detestable must he appear to all mankind! Let him see her gazing out of the window, or joking with some one somewhat too heedlessly, he forbids her as one who is jealous. I see him jealous, but let me see for whom he is jealous; whether for his absent friend or for his present self. Think that our Lord Jesus Christ has done this. He has committed His bride to the care of His friend; He has set out on a journey to a far country to receive a kingdom, as He says Himself in the Gospel,[1] but yet is present in His majesty. Let the friend who has gone beyond the sea be deceived; and if he is deceived, woe to him who deceives! Why do men attempt to deceive God, —God who looks at the hearts of all, and searches the secrets of all? But some heretic shows himself, and says, "'Tis I that gives, 'tis I that sanctify, 'tis I that justify; go not thou to that other sect." He does well indeed to be jealous, but see for whom. "Go not thou to idols," saith he,—he is rightly jealous; "nor to diviners,"—still rightly jealous. Let us see for whom he is jealous: "What I give is holy, because it is *I* that give it; he is baptized whom I baptize; he whom I baptize not is not baptized." Hear thou the friend of the bridegroom, learn to be jealous for thy friend; hear His voice who is "He that baptizeth." Why desire to arrogate to thyself what is not thine? Is he so very absent who has left here his bride? Knowest thou not, that He who rose from the dead is sitting at the right hand of the Father? If the Jews despised Him hanging on the tree, dost thou despise Him sitting in heaven? Be assured, beloved, that I suffer great grief of this matter; but, as I have said, I leave the rest to your thoughts. I cannot utter it if I speak the whole day. If I bewail it the whole day, I do not enough. I cannot utter it, if I should have, as the prophet says, "a fountain of tears;" and were I changed into tears, and to become all tears, were I turned into tongues, and to become all tongues, it were not enough.

12. Let us return and see what this John saith: "He that hath the bride is the bridegroom;" she is not my bride. And

[1] Luke xix. 12.

dost thou not rejoice in the marriage? Yea, saith he, I do rejoice: "But the friend of the bridegroom, who standeth and heareth him, rejoiceth greatly because of the voice of the bridegroom." Not because of mine own voice, saith he, do I rejoice, but because of the Bridegroom's voice. I am in the place of hearer; He, of speaker: I am as one that must be enlightened, He is the light; I am as the ear, He is the word. Therefore the friend of the Bridegroom standeth and heareth Him. Why standeth? Because he falls not. How falls not? Because he is humble. See him standing on solid ground; "I am not worthy to loose the latchet of His shoe." Thou doest well to be humble; deservedly thou dost not fall; deservedly thou standest, and hearest Him, and rejoicest greatly for the Bridegroom's voice. So also the apostle is the Bridegroom's friend; he too is jealous, not for himself, but for the Bridegroom. Hear his voice when he is jealous: "I am jealous over you," said he, "with the jealousy of God:" not with my own, nor for myself, but with the jealousy of God. Why? How? Over whom art thou jealous, and for whom? "For I have espoused you to one husband, to present a chaste virgin to Christ." Why dost thou fear, then? Why art thou jealous? "I fear," saith he, "lest, as the serpent beguiled Eve by his subtilty, so your minds should be corrupted from the chastity which is in Christ."[1] The whole Church is called a virgin. You see that the members of the Church are divers, that they are endowed with and do rejoice in divers gifts: some men wedded, some women wedded; some are widowers who seek no more to have wives, some are widows who seek no more to have husbands; some men preserve continence from their youth, some women have vowed their virginity to God: divers are the gifts, but all these are one virgin. Where is this virginity? for it is not in the body. It belongs to few women; and if virginity can be said of men, to few men in the Church belongs a holy integrity even of body; yet one such is a more honourable member. Other members, however, preserve virginity, not in body, but all in mind. What is the virginity of the mind? Entire faith, firm hope, sincere charity. This is the virginity which he, who was jealous for the Bride-

[1] 2 Cor. xi. 2, 3.

groom, feared might be corrupted by the serpent. For, just as the bodily member is marred in a certain part, so the seduction of the tongue defiles the virginity of the heart. Let her who does not desire without cause to keep virginity of body, see to it that she be not corrupted in mind.

13. What shall I say, then, brethren? Even the heretics have virgins, and there are many virgins among heretics. Let us see whether they love the Bridegroom, so that this virginity may be guarded. For whom is it guarded? "For Christ." Let us see if it be for Christ, and not for Donatus: let us see for whom this virginity is preserved; you can easily prove. Behold, I show you the Bridegroom, for He shows Himself. John bears witness to Him: "This is He that baptizeth." O thou virgin, if for this Bridegroom thou preservest thy virginity, why runnest thou to him who says, "I am he that baptizeth," while the friend of the Bridegroom tells thee, "This is He that baptizeth"? Again, thy Bridegroom possesseth the whole world; why, then, shouldst thou be defiled with a part of it? Who is the Bridegroom? "For God is King of all the earth." This thy Bridegroom possesses the whole, because He purchased the whole. See at what price He purchased it, that thou mayest understand what He has purchased. What price has He given? He gave His blood. Where gave He, where shed He, His blood? In His passion. Is it not to thy Bridegroom thou singest, or feignest to sing, when the whole world was purchased: "They pierced my hands and my feet, they counted all my bones: but they themselves considered me, they looked upon me, they divided my garments among them, and upon my vesture they cast lots"? Thou art the bride, acknowledge thy Bridegroom's vesture. Upon what vesture was the lot cast? Ask the Gospel; see to whom thou art espoused, see from whom thou receivest pledges. Ask the Gospel; see what it tells thee in the suffering of the Lord. "There was a coat" there: let us see what kind; "woven from the top throughout." What does the coat woven from the top signify, but charity? What does this coat signify, but unity? Consider this coat, which not even the persecutors of Christ divided. For it saith, "They said among themselves, Let us not divide it, but let us

cast lots upon it." Behold that of which the psalm spoke! Christ's persecutors did not rend His garment; Christians divide the Church.

14. But what shall I say, brethren? Let us see plainly what He purchased. For there He bought, where He paid the price. Paid it for how much? If He paid it only for Africa, let us be Donatists, and not be called Donatists, but Christians; since Christ bought only Africa: although even here are other than Donatists. But He has not been silent of what He bought in this transaction. He has made up the account: thanks be to God, He has not tricked us. Need there is for that bride to hear, and then to understand to whom she has vowed her virginity. There, in that psalm where it says, "They pierced my hands and my feet, they counted all my bones;" wherein the Lord's passion is most openly declared; —the psalm which is read every year on the last week, in the hearing of the whole people, at the approach of Christ's passion; and this psalm is read both among them and us;— there, I say, note, brethren, what He has bought: let the bill of merchandise be read: hear ye what He bought: "All the ends of the earth shall remember, and turn unto the Lord; and all the kindreds of the nations shall worship in His sight: for the kingdom is His, and He shall rule the nations." Behold what it is He has bought! Behold! "For God, the King of all the earth," is thy Bridegroom. Why, then, wouldst thou have one so rich reduced to rags? Acknowledge Him: He bought the whole; yet thou sayest, "Thou hast a part of it here." Oh, would that thou wert well-pleasing to thy Spouse; would that thou who speakest wert not defiled, and, what is worse, defiled in heart, not in body! Thou lovest a man instead of Christ; lovest one that says, "'Tis I that baptize;" not hearing the friend of the Bridegroom when he says, "This is He that baptizeth;" not hearing him when he says, "He that hath the bride is the Bridegroom." I have not the bride, said he; but what am I? "But the friend of the Bridegroom, who standeth and heareth Him, rejoiceth greatly, because of the Bridegroom's voice."

15. Evidently, then, my brethren, it profits those men nothing to keep virginity, to have continence, to give alms. All those doings which are praised in the Church profit them

nothing; because they rend unity, namely, that "coat" of charity. What do they? Many among them are eloquent; great tongues, streams of tongues. Do they speak like angels? Let them hear the friend of the Bridegroom, jealous for the Bridegroom, not for himself: "Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal."[1]

16. But what say they? "We have baptism." Thou hast, but not thine. It is one thing to have, another to own. Baptism thou hast, for thou hast received to be baptized, received as one enlightened, provided thou be not darkened of thyself; and when thou givest, thou givest as a minister, not as owner; as a herald proclaiming, not as a judge. The judge speaks through the herald, and nevertheless it is not written in the registers, "The herald said," but, "The judge said." Therefore see if what thou givest is thine by authority. But if thou hast received, confess with the friend of the Bridegroom, "A man cannot receive anything, except it be given him from heaven." Confess with the friend of the Bridegroom, "He that hath the bride is the Bridegroom; but the friend of the Bridegroom standeth and heareth Him." But O, would thou didst stand and hear Him, and not fall, to hear thyself! For by hearing Him, thou wouldst stand and hear; for thou wilt speak, and thy head is puffed with pride. I, saith the Church, if I am the bride, if I have received pledges, if I have been redeemed at the price of that blood, do hear the voice of the Bridegroom; and I do hear the voice of the Bridegroom's friend too, if he give glory to my Bridegroom, not to himself. Let the friend speak: "He that hath the bride is the Bridegroom; but the friend of the Bridegroom standeth and heareth Him, and rejoices greatly because of the voice of the Bridegroom." Behold, thou hast sacraments; and I grant that thou hast. Thou hast the form, but thou art a branch cut off from the vine; thou hast a form, I want the root. There is no fruit of the form, except where there is a root; but where is the root but in charity? Hear the form of the cut-off branches; let Paul speak: "Though I know all mysteries," saith he, "and have all prophecy, and all faith" (and how

[1] 1 Cor. xiii. 1.

great a faith!), "so as to remove mountains, and have not charity, I am nothing."

17. Let no man tell you fables, then. "Pontius wrought a miracle; and Donatus prayed, and God answered him from heaven." In the first place, either they are deceived, or they deceive. In the last place, grant that he removes mountains: "And have not charity," saith the apostle, "I am nothing." Let us see whether he has charity. I would believe that he had, if he had not divided unity. For against those whom I may call marvel-workers, my God has put me on my guard, saying: "In the last times there shall arise false prophets, doing signs and wonders, to lead into error, if it were possible, even the elect: lo, I have foretold it to you."[1] Therefore the Bridegroom has cautioned us, that we ought not to be deceived even by miracles. Sometimes, indeed, a deserter frightens a plain countryman; but whether he is of the camp, and whether he is the better of that character with which he is marked, is what he who would not be frightened or seduced attends to. Let us then, my brethren, hold unity: without unity, even he who works miracles is nothing. The people Israel was in unity, and yet wrought no miracles: Pharaoh's magicians were out of unity, and yet they wrought the like works as Moses.[2] The people Israel, as I have said, wrought no miracle. Who were saved with God—they who did, or they who did not, work miracles? The Apostle Peter raised a dead person: Simon Magus did many things: there were there certain Christians who were not able to do either what Peter did or what Simon did; and wherein did they rejoice? In this, that their names were written in heaven. For this is what our Lord Jesus Christ said to the disciples on their return, because of the faith of the Gentiles. The disciples, in truth, themselves said, boasting, "Behold, Lord, in Thy name even the devils are subject to us." Rightly indeed they confessed, they brought the honour to the name of Christ; and yet what does He say to them? "Do not ye glory in this, that the devils are subject to you; but rejoice that your names are written in heaven."[3] Peter cast out devils. Some old widow, some lay person or other, having charity, and holding the

[1] Mark xiii. 22, 23. [2] Ex. vii. 12. [3] Luke x. 17.

integrity of faith, forsooth does not do this. Peter is the eye in the body, that man is the finger, yet is he in the same body in which Peter is; and if the finger has less power than the eye, yet it is not cut off from the body. Better is it to be a finger and to be in the body, than to be an eye and to be plucked out of the body.

18. Therefore, my brethren, let no man deceive you, let no man seduce you: love the peace of Christ, who was crucified for you, whilst He was God. Paul says, "Neither he that planteth is anything, neither he that watereth, but God who giveth the increase."[1] And does any of us say that he is something? If we say that we are something, and give not the glory to Him, we are adulterers; we desire ourselves to be loved, not the Bridegroom. Love ye Christ, and us in Him, in whom also you are beloved by us. Let the members love one another, but live all under the Head. With grief indeed, my brethren, I have been obliged to speak much, and yet I have said little: I have not been able to finish the passage; God will help us to finish it in due season. I did not wish to burden your hearts further; I wish them to be free for sighs and prayers in behalf of those who are still deaf and do not understand.

[1] 1 Cor. iii. 7.

TRACTATE XIV.

Chapter III. 29-36.

1. THIS lesson from the holy Gospel shows us the excellency of our Lord Jesus Christ's divinity, and the humility of the man who earned the title of the Bridegroom's friend; that we may distinguish between the man who is man, and the Man who is God. For the Man who is God is our Lord Jesus Christ, God before all ages, Man in the age of our world: God of the Father, man of the Virgin, yet one and the same Lord and Saviour Jesus Christ, Son of God, God and man. But John, a man of distinguished grace, was sent before Him, a man enlightened by Him who is the Light. For of John it is said, "He was not the Light, but that he should bear witness of the Light." He may himself be called a light indeed, and rightly so; but an enlightened, not an enlightening light. The light that enlightens, and that which is enlightened, are different things: for even our eyes are called lights (*lumina*), and yet when we open them in the dark, they do not see. But the light that enlightens is a light both from itself and for itself, and does not need another light for its shining; but all the rest need it, that they may shine.

2. Accordingly John confessed Him: as you have heard that when Jesus was making many disciples, and they reported to John as if to excite him to jealousy,—for they told the matter as if moved by envy, "Lo, he is making more disciples than thou,"—John confessed what he was, and thereby merited to belong to Him, because he dared not affirm himself to be that which Jesus is. Now this is what John said: "A man cannot receive anything, except it be given him from heaven." Therefore Christ gives, man receives. "Ye yourselves bear me witness that I said, I am not the Christ, but that I am sent before Him. He that hath the bride is the Bridegroom; but the friend of the Bridegroom, who standeth and heareth

Him, rejoiceth greatly because of the Bridegroom's voice." Not of himself did he give himself joy. He that will have his joy of himself shall be sad; but he that will have his joy of God will ever rejoice, because God is everlasting. Dost thou desire to have everlasting joy? Cleave to Him who is everlasting. Such an one John declared himself to be. "Because of the Bridegroom's voice, the friend of the Bridegroom rejoiceth," not because of his own voice, and "standeth and heareth." Therefore, if he falls, he heareth Him not: for of a certain one who fell it is said, "And he stood not in the truth;"[1] this is said of the devil. It behoves the Bridegroom's friend, then, "to stand and to hear." What is it to stand? It is to abide in His grace, which he received. And he hears a voice at which he rejoices. Such was John: he knew whereof he rejoiced; he did not arrogate to himself to be what he was not; he knew himself as one enlightened, not the enlightener. "But that was the true Light," saith the evangelist, "that lighteneth every man coming into this world." If "every man," then also John himself; for he too is of men. Moreover, although none hath arisen among them that are born of women greater than John, yet he was himself one of those that are born of women. Is he to be compared with Him who, because He willed it, was born by a singular and extraordinary birth? For both generations of the Lord are unexampled, both the divine and the human: by the divine He has no mother; by the human, no father. Therefore John was but one of the rest: of greater grace, however, so that of those born of women none arose greater than he; so great a testimony he gave to our Lord Jesus Christ as to call Him the Bridegroom, and himself the Bridegroom's friend, not worthy however to loose the latchet of the Bridegroom's shoe. You have already heard much on this point, beloved: let us look to what follows; for it is somewhat hard to understand. But as John himself says, that "no man can receive anything, except it be given him from heaven," whatever we shall not have understood, let us ask Him who gives from heaven: for we are men, and cannot receive anything, except He, who is not man, give it us.

[1] John viii. 44.

3. Now this is what follows; and John says, "This my joy therefore is fulfilled." What is his joy? To rejoice at the Bridegroom's voice. It is fulfilled in me, I have my grace; more I do not assume to myself, lest also I lose what I have received. What is this joy? "With joy rejoiceth for the Bridegroom's voice." A man may understand, then, that he ought not to rejoice of his own wisdom, but of the wisdom which he has received from God. Let him ask nothing more, and he loses not what he found. For many, in that they affirmed themselves to be wise, became fools. The apostle convicts them, and says of them, "Because that which is known of God is manifest to them; for God has showed it unto them." Hear ye what he says of certain unthankful, ungodly men: "For the invisible things of Him from the creation of the world are seen, being understood by the things that are made, His eternal power likewise, and Godhead; so that they are without excuse." Why without excuse? "Because, knowing God" (he said not, "because they knew Him not"), "they glorified Him not as God, nor were thankful; but became vain in their imaginations, and their foolish heart was darkened: professing themselves to be wise, they became fools."[1] If they had known God, they had known at the same time that God, and none other, had made them wise; and they would not then attribute to themselves that which they did not have from themselves, but to Him from whom they had received it. But by their unthankfulness they became fools. Therefore, what God gave freely, He took from the unthankful. John would not be this; he would be thankful: he confessed to have received, and declared that he rejoiced for the Bridegroom's voice, saying, "Therefore this my joy is fulfilled."

4. "He must increase, but I must decrease." What is this? He must be exalted, but I must be humbled. How is Jesus to increase? How is God to increase? The perfect does not increase. God neither increases nor decreases. For if He increases, He is not perfect; if He decreases, he is not God. And how can Jesus increase, being God? If to man's estate, since He deigned to be man and was a child; and, though the Word of God, lay an infant in a manger; and, though His

[1] Rom. i. 19-22

mother's Creator, yet sucked the milk of infancy of her: then Jesus having grown in age of the flesh, that perhaps is the reason why it is said, "He must increase, but I must decrease." But why in this? As regards the flesh, John and Jesus were of the same age, there being six months between them: they had grown up together; and if our Lord Jesus Christ had willed to be here longer before His death, and that John should be here with Him, then, as they had grown up together, so would they have grown old together: in what way, then, "He must increase, but I must decrease"? Above all, our Lord Jesus Christ being now thirty years old, does a man who is already thirty years old still grow? From that same age, men begin to go downward, and to decline to graver age, thence to old age. Again, even had they both been lads, he would not have said, "He must increase," but, We must increase together. But now each is thirty years of age. The interval of six months makes no difference in age; the difference is discovered by reading rather than by the look of the persons.

5. What means, then, "He must increase, but I must decrease"? This is a great mystery! Before the Lord Jesus came, men were glorying of themselves; He came a man, to lessen man's glory, and to increase the glory of God. Now He came without sin, and found all men in sin. If thus He came to put away sin, God may freely give, man may confess. For man's confession is man's lowliness: God's pity is God's loftiness. Therefore, since He came to forgive man his sins, let man acknowledge his own lowliness, and let God show His pity. "He must increase, but I must decrease:" that is, He must give, but I must receive; He must be glorified, but I must confess. Let man know his own condition, and confess to God; and hear the apostle as he says to a proud, elated man, bent on extolling himself: "What hast thou that thou didst not receive? And if thou didst receive it, why dost thou glory as if thou didst not receive it?"[1] Then let man understand that he has received; and when he would call that his own which is not his, let him decrease: for it is good for him that God be glorified in him. Let him decrease in himself, that he may be increased in God. These testimonies and this truth, Christ

[1] 1 Cor. iv. 7.

and John signified by their deaths. For John was lessened by the Head: Christ was exalted on the cross; so that even there it appeared what this is, "He must increase, but I must decrease." Again, Christ was born when the days were just beginning to lengthen; John was born when they began to shorten. Thus their very creation and deaths testify to the words of John, when he says, "He must increase, but I must decrease." May the glory of God then increase in us, and our own glory decrease, that even ours may increase in God! For this is what the apostle says, this is what Holy Scripture says: "He that glorieth, let him glory in the Lord."[1] Wilt thou glory in thyself? Thou wilt grow; but grow worse in thy evil. For whoso grows worse is justly decreased. Let God, then, who is ever perfect, grow, and grow in thee. For the more thou understandest God, and apprehendest Him, He seems to be growing in thee; but in Himself He grows not, being ever perfect. Thou didst understand a little yesterday; thou understandest more to-day, wilt understand much more to-morrow: the very light of God increases in thee; as if thus God increases, who remains ever perfect. It is as if one's eyes were being cured of former blindness, and he began to see a little glimmer of light, and the next day he saw more, and the third day still more: to him the light would seem to grow; yet the light is perfect, whether he see it or not. Thus it is also with the inner man: he makes progress indeed in God, and God seems to be increasing in him; yet man himself is decreasing, that he may fall from his own glory, and rise into the glory of God.

6. What we have just heard, appears now distinctly and clearly. "He that cometh from above, is above all." See what he says of Christ. What of himself? "He that is of the earth, is of earth, and speaketh of the earth. He that cometh from above is above all"—this is Christ; and "he that is of the earth, is of earth, and speaketh of the earth"—this is John. And is this the whole: John is of the earth, and speaks of the earth? Is the whole testimony that he bears of Christ a speaking of the earth? Are they not voices of God that are heard from John, when he bears witness of

[1] 1 Cor. i. 31.

Christ? Then how does he speak of the earth? He said this of man. So far as relates to man in himself, he is of earth, and speaks of the earth; and when he speaks some divine things, he is enlightened by God. For, were he not enlightened, he would be earth speaking of earth. God's grace is apart by itself, the nature of man apart by itself. Do but examine the nature of man: man is born and grows, he learns the customs of men. What does he know but earth, of earth? He speaks the things of men, knows the things of men, minds the things of men; carnal, he judges carnally, conjectures carnally: lo! it is man all over. Let the grace of God come, and enlighten his darkness, as it saith, "Thou wilt lighten my candle, O Lord; my God, enlighten my darkness;"[1] let it take the mind of man, and turn it to its own light; immediately he begins to say, as the apostle says, "Yet not I, but the grace of God that is with me;"[2] and, "Now I live; yet not I, but Christ liveth in me."[3] That is to say, "He must increase, but I must decrease." Thus John: as regards John, he is of the earth, and speaks of the earth; whatever that is divine thou hast heard from John, is of Him that enlightens, not of him that receives.

7. "He that cometh from heaven is above all; and what He hath seen and heard, that He testifieth: and no man receiveth His testimony." Cometh from heaven, is above all, our Lord Jesus Christ; of whom it was said above, "No man hath ascended into heaven, but He that came down from heaven, the Son of man who is in heaven." And He is above all; "and what He hath seen and heard, that He speaks." Moreover, He hath a Father, being Himself the Son of God; He hath a Father, and He also hears of the Father. And what is that which He hears of the Father? Who can unfold this? When can my tongue, when can my heart be sufficient, either the heart to understand, or the tongue to utter, what that is which the Son hath heard from the Father? May it be the Son has heard the Word of the Father? Nay, the Son is the Word of the Father. You see how all human effort is here wearied out; you see how all guessing of our heart, all straining of our darkened mind, here fails. I hear

[1] Ps. xviii. 28. [2] 1 Cor. xv. 10. [3] Gal. ii. 20.

the Scripture saying that the Son speaks that which He heareth from the Father; and again, I hear the Scripture saying that the Son is Himself the Word of the Father: "In the beginning was the Word, and the Word was with God, and the Word was God." The words that we speak are fleeting and transient: as soon as thy word has sounded from thy mouth, it passeth away; it makes its noise, and passes away into silence. Canst thou follow thy sound, and hold it to make it stand? Thy thought, however, remains, and of that thought that remains thou utterest many words that pass away. What say we, brethren? When God spake, did He give out a voice, or sounds, or syllables? If He did, in what tongue spake He? In Hebrew, or in Greek, or in Latin? Tongues are necessary where there is a distinction of nations. But there none can say that God spake in this tongue, or in that. Observe thy own heart. When thou conceivest a word which thou mayest utter,—for I will say, if I can, what we may note in ourselves, not whereby we may comprehend that, —well, when thou conceivest a word to utter, thou meanest to utter a thing, and the very conception of the thing is already a word in thy heart: it has not yet come forth, but it is already born in the heart, and is waiting to come forth. But thou considerest the person to whom it is to come forth, with whom thou art to speak: if he is a Latin, thou seekest a Latin expression; if a Greek, thou thinkest of Greek words; if a Punic, thou considerest whether thou knowest the Punic language: for the diversity of hearers thou hast recourse to divers tongues to utter the word conceived; but the conception itself was bound by no tongue in particular. Whilst therefore God, when speaking, required not a language, nor took up any kind of speech, how was He heard by the Son, seeing that God's speaking is the Son Himself? As, in fact, thou hast in thy heart the word that thou speakest, and as it is with thee, and is none other than the spiritual conception itself (for just as thy soul is spirit, so also the word which thou hast conceived is spirit; for it has not yet received sound to be divided by syllables, but remains in the conception of thy heart, and in the mirror of the mind); so God gave out His Word, that is, begat the Son. And thou, indeed, begettest the

word even in thy heart according to time; God without time begat the Son by whom He created all times. Whilst, therefore, the Son is the Word of God, and the Son spoke to us not His own word, but the word of the Father, He willed to speak Himself to us when He was speaking the word of the Father. This it is that John said, as was fit and necessary; and we have expounded according to our ability. He whose heart has not yet attained to a proper perception of so great a matter, has whither to turn himself, has where to knock, has from whom to ask, from whom to seek, of whom to receive.

8. "He that cometh from heaven is above all; and what He hath seen and heard, that testifieth He; and His testimony no man receiveth." If no man, to what purpose came He? He means, no man of a certain class. There are some people prepared for the wrath of God, to be damned with the devil; of these, none receiveth the testimony of Christ. For if none at all, not any man, received, what could these words mean, "But he that received His testimony hath set to his seal that God is true"? Not certainly, then, *no man*, if thou sayest thyself, "He that received His testimony has set to his seal that God is true." Perhaps John, on being questioned, would answer and say, I know what I have said, in saying *no man*. There are, in fact, people born to God's wrath, and thereunto foreknown. For God knows who they are that will and that will not believe; He knows who they are that shall persevere in that in which they have believed, and who that shall fall away; and all that shall be for eternal life are numbered by God; and He knows already the people set apart. And if He knows this, and has given to the prophets by His Spirit to know it, He gave this also to John. Now John was observing, not with his eye,—for as regards himself he is earth, and speaketh of earth,—but with that grace of the Spirit which he received of God, he saw a certain people, ungodly, unbelieving. Contemplating that people in its unbelief, he says, "His testimony, who came from heaven, no man receiveth." No man of whom? Of them who shall be on the left hand, of them to whom it shall be said, "Go into the everlasting fire, which is prepared for the devil and his angels." Who are they that do receive it? They who shall be at the right hand, they to

whom it shall be said, "Come, ye blessed of my Father, receive the kingdom which is prepared for you from the beginning of the world." He observes, then, in the Spirit a dividing, but in the human race a mingling together; and that which is not yet separated locally, he separated in the understanding, in the view of the heart; and he saw two peoples, one of believers, one of unbelievers. Fixing his thought on the unbelievers, he says, "He that cometh from heaven is above all; and what He hath seen and heard, that He testifieth, and no man receiveth His testimony." He then turned his thought from the left hand, and looked at the right, and proceeded to say, "He that received His testimony has set to his seal that God is true." What means "has set to his seal that God is true," if it be not that man is a liar, and God is true? For no human being can speak any truth, unless he be enlightened by Him who cannot lie. God, then, is true; but Christ is God. Wouldest thou prove this? Receive His testimony, and thou findest it. For "he that hath received His testimony has set to his seal that God is true." Who is true? The same who came from heaven, and is above all, is God, and true. But if thou dost not yet understand Him to be God, thou hast not yet received His testimony: receive it, and thou puttest thy seal to it; confidently thou understandest, definitely thou acknowledgest, that God is true.

9. "For He whom God hath sent speaketh the words of God." Himself is the true God, and God sent Him: God sent God. Join both, one God, true God sent by God. Ask concerning them singly, He is God; ask concerning them both, they are God. Not individually God, and both Gods; but each individual God, and both God. For so great is the charity of the Holy Spirit there, so great the peace of unity, that when thou questionest about them individually, the answer to thee is, God; when thou askest concerning the Trinity, thou gettest for answer, God. For if the spirit of man, when it cleaves to God, is one spirit, as the apostle openly declares, "He that is joined to the Lord is one spirit;"[1] how much more is the equal Son, joined to the Father, together with Him one God! Hear another testimony.

[1] 1 Cor. vi. 17.

You know how many believed, when they sold all they had and laid it at the apostles' feet, that it might be distributed to each according to his need; and what saith the Scripture of that gathering of the saints? "They had one soul and one heart in the Lord."[1] If charity made one soul of so many souls, and one heart of so many hearts, how great must be the charity between the Father and the Son! Surely it must be greater than that between those men who had one heart. If, then, the heart of many brethren was one by charity, if the soul of many brethren was one by charity, wouldst thou say that God the Father and God the Son are two? If they are two Gods, there is not the highest charity between them. For if charity is here so great as to make thy soul and thy friend's soul one soul, how can it be then that the Father and the Son is not one God? Far be unfeigned faith from this thought. In short, how excellent that charity is, understand hence: the souls of many men are many, and if they love one another, it is one soul; still, in the case of men, they may be called many souls, because the union is not so strong. But there it is right for thee to say one God; two or three Gods it is not right for thee to say. From this, the supreme and surpassing excellency of charity is shown thee to be such, that a greater cannot be.

10. "For He whom God hath sent speaketh the words of God." This, of course, he said of Christ, to distinguish himself from Christ. What then? Did not God send John himself? Did he not say himself, "I am sent before Him"? and, "He that sent me to baptize with water"? And is it not of John that it is said, "Behold, I send my messenger before Thee, and he shall prepare Thy way"?[2] Does he not himself speak the words of God, he of whom it is said that he is more than a prophet? Then, if God sent him too, and he speaks the words of God, how do we understand him to have distinctly said of Christ, "He whom God hath sent speaketh the words of God"? But see what he adds: "For God giveth not the Spirit by measure." What is this, "For God giveth not the Spirit by measure"? We find that God does give the Spirit by measure. Hear the apostle when he

[1] Acts iv. 32. [2] Mal. iii. 1.

says, "According to the measure of the gift of Christ."[1] To men He gives by measure, to the only Son He gives not by measure. How does He give to men by measure? "To one is given by the Spirit the word of wisdom; to another the word of wisdom according to the same Spirit; to another faith by the same Spirit; to another prophecy; to another discerning of spirits; to another kinds of tongues; to another the gift of healing. Are all apostles? Are all prophets? Are all teachers? Are all workers of miracles? Have all the gift of healing? Do all speak with tongues? Do all interpret?"[2] This man has one gift, that man another; and what that man has, this has not: there is a measure, a certain division of gifts. To men, therefore, it is given by measure, and concord among them makes one body. As the hand receives one kind of gift to work, the eye another to see, the ear another to hear, the foot another to walk; nevertheless the soul that does all is one, in the hand to work, in the foot to walk, in the ear to hear, in the eye to see; so are also the gifts of believers diverse, distributed to them as to members, to each according to his proper measure. But Christ, who gives, receives not by measure.

11. Now hear further what follows; because He had said of the Son, "For God giveth not the Spirit by measure: the Father loveth the Son, and hath given all things into His hand," He added, "hath given all things into His hands," that thou mightest know also here with what distinction it is said, "The Father loveth the Son." And why? Does the Father not love John? And yet He has not given all things into his hand. Does the Father not love Paul? And yet He has not given all things into his hand. "The Father loveth the Son:" but as father loveth, not as master loveth a servant; as the Only Son, not as an adopted son. And so "hath given all things into His hand." What means "all things"? That the Son should be such as the Father is. To equality with Himself He begat Him in whom it was no robbery to be in the form of God, equal to God. "The Father loveth the Son, and hath given all things into His hand." Therefore, having deigned to send us the Son, let us

[1] Eph. iv. 7. [2] 1 Cor. xii. 8–30.

not imagine that it is something less than the Father that is sent to us. The Father, in sending the Son, sent His other self.

12. But the disciples, still thinking that the Father is something greater than the Son, seeing only the flesh, and not understanding His divinity, said to Him, "Lord, show us the Father, and it sufficeth us." As much as to say, "We know Thee already, and bless Thee that we know Thee: for we thank Thee that Thou hast shown Thyself to us. But as yet we know not the Father: therefore our heart is inflamed, and occupied with a certain holy longing of seeing Thy Father who sent Thee. Show us Him, and we shall desire nothing more of Thee: for it sufficeth us when He has been shown, than whom none can be greater." A good longing, a good desire; but small intelligence. Now the Lord Jesus Himself, regarding them as small men seeking great things, and Himself great among the small, and yet small among the small, says to Philip, one of the disciples, who had said this: "Am I so long time with you, and ye have not known me, Philip?" Here Philip might have answered, Thee we have known, but did we say to Thee, Show us Thyself? We have known Thee, but it is the Father we seek to know. He immediately adds, "He that hath seen me, hath seen the Father also."[1] If, then, One equal with the Father has been sent, let us not estimate Him from the weakness of the flesh, but think of the majesty clothed in flesh, but not weighed down by the flesh. For, remaining God with the Father, He was made man among men, that, through Him who was made man, thou mightest become such as to receive God. For man could not receive God. Man could see man; God he could not apprehend. Why could he not apprehend God? Because he had not the eye of the heart, by which to apprehend Him. There was something within disordered, something without sound: man had the eyes of the body sound, but the eyes of the heart sick. He was made man to the eye of the body; so that, believing on Him who could be seen in bodily form, thou mightst be healed for seeing Him whom thou wast not able to see spiritually. "Am I so long time with you, and ye

[1] John xiv. 8, 9.

know me not, Philip? He that hath seen me, hath seen the Father also." Why did they not see Him? Lo, they did see Him, and yet saw not the Father: they saw the flesh, but the majesty was concealed. What the disciples who loved Him saw, saw also the Jews who crucified Him. Inwardly, then, was He all; and in such manner inwardly in the flesh, that He remained with the Father when He came to the flesh.

13. Carnal thought does not apprehend what I say: let it defer understanding, and begin by faith; let it hear what follows: "He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him." He has not said, The wrath of God cometh to him; but, "The wrath of God abideth on him." All that are born mortals have the wrath of God with them. What wrath of God? That wrath which Adam first received. For if the first man sinned, and heard the sentence, "Thou shalt die the death," he became mortal, and we began to be born mortal; and we have been born with the wrath of God. From this stock came the Son, not having sin, and He was clothed with flesh and mortality. If He partook with us of the wrath of God, are we slow to partake with Him the grace of God? He, then, that will not believe the Son, on the same "the wrath of God abideth." What wrath of God? That of which the apostle says, "We also were by nature the children of wrath, even as the rest."[1] All are therefore children of wrath, because coming of the curse of death. Believe on Christ, for thee made mortal, that thou mayest receive Him, the immortal; and when thou shalt have received His immortality, thou shalt no longer be mortal. He lived, thou wast dead; He died that thou shouldst live. He has brought us the grace of God, and has taken away the wrath of God. God has conquered death, lest death should conquer man.

[1] Eph. ii. 3.

TRACTATE XV.

Chapter IV. 1–42.

1. IT is nothing new to your ears, beloved, that the Evangelist John, like an eagle, takes a loftier flight, and soars above the dark mist of earth, to gaze with steadier eyes upon the light of truth. From his Gospel much has already been treated of and discussed through our ministry, with the Lord's help; and the passage which has been read to-day follows in due order. What I am about to say, with the Lord's permission, many of you will hear in such wise that you will be reviewing what you know, rather than learning what you know not. Yet, for all that, your attention ought not to be slack, because it is not an acquiring, but a reviewing, of knowledge. This has been read, and we have in our hands to discourse upon this passage—that which the Lord Jesus spoke with the Samaritan woman at Jacob's well. The things spoken there are great mysteries, and the similitudes of great things; feeding the hungry, and refreshing the weary soul.

2. Now when the Lord knew this, "when He had heard that the Pharisees had learned that He was making more disciples than John, and baptized more (though Jesus baptized not, but His disciples), He left Judea, and departed again into Galilee." We must not discourse of this too long, lest, by dwelling on what is manifest, we shall lack the time to investigate and lay open what is obscure. Certainly, if the Lord saw that the fact of their coming to know that He made more disciples, and baptized more, would so avail to salvation to the Pharisees in following Him, as to become themselves His disciples, and to desire to be baptized by Him; rather would He not have left Judea, but would have remained there for their sakes. But because He knew their

knowledge of the fact, and at the same time knew their envy, and that they learned this, not to follow, but to persecute him, He departed thence. He could, indeed, even when present, cause that He should not be taken of them, if He would not; He had it in His power not to be put to death, if He would not, since He had the power not to be born, if He would not. But because, in everything that He did as man, He was showing an example to them who were to believe on Him (that any one servant of God sinneth not if he retire into another place, when he sees, it may be, the rage of his persecutors, or of them that seek to bring his soul into evil; but if a servant of God did this he might appear to commit sin, had not the Lord led the way in doing it), that good Master did this to teach us, not because He feared it.

3. It may perhaps surprise you why it is said, that "Jesus baptized more than John;" and after this was said, it is subjoined, "although Jesus baptized not, but His disciples." What then? Was the statement made false, and then corrected by this addition? Or are both true, viz. that Jesus both did and also did not baptize? He did in fact baptize, because it was He that cleansed; and He did not baptize, because it was not He that touched. The disciples supplied the ministry of the body; He afforded the aid of His majesty. Now, when could He cease from baptizing, so long as He ceased not from cleansing? Of Him it is said by the same John, in the person of the Baptist, who saith, "This is He that baptizeth." Jesus, therefore, is still baptizing; and so long as we continue to be baptized, Jesus baptizeth. Let a man come without fear to the minister below; for he has a Master above.

4. But it may be one saith, Christ does indeed baptize, but in spirit, not in body. As if, indeed, it were by the gift of another than He that any is imbued even with the sacrament of corporal and visible baptism. Wouldest thou know that it is He that baptizeth, not only with the Spirit, but also with water? Hear the apostle: "Even as Christ," saith he, "loved the Church, and gave Himself for it, purifying it with the washing of water by the Word, that He might present to Himself a glorious Church, not having spot, or wrinkle, or

any such thing."[1] Purifying it. How? "With the washing of water by the Word." What is the baptism of Christ? The washing of water by the Word. Take away the water, it is no baptism; take away the Word, it is no baptism.

5. This much, then, on the preliminary circumstances, by occasion of which He came to a conversation with that woman, let us look at the matters that remain; matters full of mysteries and pregnant with sacraments. "And He must needs pass through Samaria. He cometh then to a city of Samaria which is called Sychar, near to the parcel of ground which Jacob gave to his son Joseph. Now Jacob's fountain was there." It was a well; but every well is a fountain, yet not every fountain a well. For where the water flows from the earth, and offers itself for use to them that draw it, it is called a fountain; but if accessible, and on the surface, it is called only a fountain: if, however, it be deep and far down, it is called a well, but in such wise as not to lose the name of fountain.

6. "Jesus therefore, being wearied with His journey, sat thus on the well. It was about the sixth hour." Now begin the mysteries. For it is not without a purpose that Jesus is weary; not indeed without a purpose that the strength of God is weary; not without a purpose that He is weary, by whom the wearied are refreshed; not without a purpose is He weary, by whose absence we are wearied, by whose presence we are strengthened. Nevertheless Jesus is weary, and weary with His journey; and He sits down, and that, too, near a well; and it is at the sixth hour that, being wearied, He sits down. All these things hint something, are intended to intimate something; they make us eager, and encourage us to knock. May Himself open to us and to you; He who has deigned to exhort us, so as to say, "Knock, and it shall be opened to you." It was for thee that Jesus was wearied with His journey. We find Jesus to be strength, and we find Jesus to be weak: we find a strong and a weak Jesus: strong, because "in the beginning was the Word, and the Word was with God, and the Word was God: the same was in the beginning with God." Wouldest thou see how this Son of God is strong? "All things were made by

[1] Eph. v. 25-27.

Him, and without Him was nothing made:" and without labour, too, were they made. Then what can be stronger than He, by whom all things were made without labour? Wouldest thou know Him weak? "The Word was made flesh, and dwelt among us." The strength of Christ created thee, the weakness of Christ created thee anew. The strength of Christ caused that to be which was not: the weakness of Christ caused that what was should not perish. He fashioned us by His strength, He sought us by His weakness.

7. As weak, then, He nourishes the weak, as a hen her chickens; for He likened Himself to a hen: "How often," He saith to Jerusalem, "would I have gathered thy children under my wings, as a hen her chickens; but thou wouldest not!"[1] And you see, brethren, how a hen becomes weak with her chickens. No other bird, when it is a mother, is recognised at once to be so. We see all kinds of sparrows building their nests before our eyes; we see swallows, storks, doves, every day building their nests; but we do not know them to be parents, except when we see them on their nests. But the hen is so enfeebled over her brood, that even if the chickens are not following her, if thou see not the young ones, yet thou knowest her at once to be a mother. With her wings drooping, her feathers ruffled, her note hoarse, in all her limbs she becomes so sunken and abject, that, as I have said, even though thou seest not her young, yet thou perceivest her to be a mother. In such manner was Jesus weak, wearied with His journey. His journey is the flesh assumed for us. For how can He, who is present everywhere, have a journey, He who is nowhere absent? Whither does He go, or whence, but that He could not come to us, except He had assumed the form of visible flesh? Therefore, as He deigned to come to us in such manner, that He appeared in the form of a servant by the flesh assumed, that same assumption of flesh is His journey. Thus, "wearied with His journey," what else is it but wearied in the flesh? Jesus was weak in the flesh: but do not thou become weak; but in His weakness be strong, because what is "the weakness of God is stronger than men."

[1] Matt. xxiii. 37.

8. Under this image of things, Adam, who was the figure of Him that was to be, afforded us a great indication of this mystery; rather, God afforded it in him. For he was deemed worthy to receive a wife while he slept, and that wife was made for him of his own rib: since from Christ, sleeping on the cross, was the Church to come,—from His side, namely, as He slept; for it was from His side, pierced with the spear, as He hung on the cross, that the sacraments of the Church flowed forth. But why have I chosen to say this, brethren? Because it is the weakness of Christ that makes us strong. A remarkable figure of this went before in the case of Adam. God could have taken flesh from the man to make of it a woman, and it seems that this might have been the more suitable. For it was the weaker sex that was being made, and weakness ought to have been made of flesh rather than of bone; for the bones are the stronger parts in the flesh. He took not flesh to make of it a woman; but took a bone, and of the bone was the woman shaped, and flesh was filled in into the place of the bone. He could have restored bone for bone; He could have taken, not a rib, but flesh, for the making of the woman. What, then, did this signify? Woman was made, as it were, strong, from the rib; Adam was made, as it were, weak, from the flesh. It is Christ and the Church; His weakness is our strength.

9. But why at the sixth hour? Because at the sixth age of the world. In the Gospel, count up as an hour each, the first age from Adam to Noah; the second, from Noah to Abraham; the third, from Abraham to David; the fourth, from David to the removing to Babylon; the fifth, from the removing to Babylon to the baptism of John: thence is the sixth being enacted. Why dost thou marvel? Jesus came, and, by humbling Himself, came to a well. He came wearied, because He carried weak flesh. At the sixth hour, because in the sixth age of the world. To a well, because to the depth of this our habitation. For which reason it is said in the psalm: "From the depth have I cried unto Thee, O Lord."[1] He sat, as I said, because He was humbled.

10. "And there came a woman." Figure of the Church

[1] Ps. cxxx. 1.

not yet justified, but now about to be justified: for this is the subject of the discourse. She comes ignorant, she finds Him, and there is a dealing with her. Let us see what, and wherefore. "There cometh a woman of Samaria to draw water." The Samaritans did not belong to the nation of the Jews: they were foreigners, though they inhabited neighbouring lands. It would take a long time to relate the origin of the Samaritans; that we may not be detained by long discourse of this, and leave necessary matters unsaid, suffice to say, then, that we regard the Samaritans as aliens. And, lest you should think that I have said this with more boldness than truth, hear the Lord Jesus Himself, what He said of that Samaritan, one of the ten lepers whom He had cleansed, who alone returned to give thanks: "Were there not ten cleansed? And where are the nine? There was not another to give glory to God, save this stranger."[1] It is pertinent to the image of the reality, that this woman, who bore the type of the Church, comes of strangers: for the Church was to come of the Gentiles, an alien from the race of the Jews. In that woman, then, let us hear ourselves, and in her acknowledge ourselves, and in her give thanks to God for ourselves. For she was the figure, not the reality; for she both first showed forth the figure and became the reality. For she believed on Him who, of her, set the figure before us. "She cometh, then, to draw water." Had simply come to draw water, as people are wont to do, be they men or women.

11. "Jesus saith unto her, Give me to drink. For His disciples were gone away into the city to buy meat. Then saith the Samaritan woman unto Him, How is it that thou, being a Jew, askest drink of me, who am a Samaritan woman? For the Jews have no dealings with the Samaritans." You see that they were aliens: indeed, the Jews would not use their vessels. And as the woman brought with her a vessel with which to draw the water, it made her wonder that a Jew sought drink of her,—a thing which the Jews were not accustomed to do. But He who was asking drink was thirsting for the faith of the woman herself.

12. At length, hear who it is that asketh drink: "Jesus

[1] Luke xvii. 17.

answered and said unto her, If thou knewest the gift of God, and who it is that saith to thee, Give me to drink, thou wouldest, it may be, have asked of Him, and He would have given thee living water." He asks to drink, and promises to give drink. He longs as one about to receive; He abounds as one about to satisfy. "If thou knewest," saith He, "the gift of God." The gift of God is the Holy Spirit. But as yet He speaks to the woman guardedly, and enters into her heart by degrees. It may be He is now teaching her. For what can be sweeter and kinder than that exhortation? "If thou knewest the gift of God," etc.: thus far He keeps her in suspense. That is commonly called living water which issues from a spring: that which is collected from rain in pools and cisterns is not called living water. And it may have flowed from a spring; yet if it should stand collected in some place, not admitting to it that from which it flowed, but, with the course interrupted, separated, as it were, from the channel of the fountain, it is not called "living water:" but that is called living water which is taken as it flows. Such water there was in that fountain. Why, then, did He promise to give that which He was asking?

13. The woman, however, being in suspense, saith to Him, "Lord, thou hast nothing to draw with, and the well is deep." See how she understood the living water, simply the water which was in that fountain. "Thou wouldst give me living water, and I carry that with which to draw, and thou dost not. The living water is here; how art thou to give it me?" Understanding another thing, and taking it carnally, she does in a manner knock, that the Master may open up that which is closed. She was knocking in ignorance, not with earnest purpose; she is still an object of pity, not yet of instruction.

14. The Lord speaks somewhat more clearly of that living water. Now the woman had said, "Art thou greater than our father Jacob, who gave us the well, and drank of it himself, his children, and his cattle?" Thou canst not give me of the living water of this well, because thou hast nothing to draw with: perhaps thou promisest another fountain? Canst thou be better than our father, who dug this well, and used it himself, and his? Let the Lord, then, declare what He

called living water. "Jesus answered and said unto her, Every one that drinketh of this water shall thirst again: but he that drinketh of the water that I shall give him, shall not thirst for ever; but the water which I shall give him will become in him a fountain of water, springing up into everlasting life." The Lord has spoken more openly: "It shall become in him a fountain of water, springing up into everlasting life. He that drinketh of this water shall not thirst for ever." What more evident than that it was not visible, but invisible water, that He was promising? What more evident than that He was speaking, not in a carnal, but in a spiritual sense?

15. Still, however, the woman has her mind on the flesh: she is delighted with the thought of thirsting no more, and fancies that this was promised to her by the Lord after a carnal sense; which it will be indeed, but in the resurrection of the dead. She desired this now. God had indeed granted once to His servant Elias, that during forty days he neither hungered nor thirsted. Could not He give this always, seeing He had power to give it during forty days? She, however, sighed for it, desiring to have no want, no toil. To be always coming to that fountain, to be burdened with a weight with which to supply her want, and, when that which she had drawn is spent, to be obliged to return again: this was a daily toil to her; because that want of hers was to be relieved, not extinguished. Such a gift as Jesus promised delighted her; she asks Him to give her living water.

16. Nevertheless, let us not overlook the fact that it is something spiritual that the Lord was promising. What means, "Whoso shall drink of this water shall thirst again"? It is true as to this water; it is true as to what the water signified. Since the water in the well is the pleasure of the world in its dark depth: from this men draw it with the vessel of lusts. Stooping forward, they let down the lust to reach the pleasure fetched from the depth of the well, and enjoy the pleasure and the preceding lust let down to fetch it. For he who has not despatched his lust in advance cannot get to the pleasure. Consider lust, then, as the vessel; and pleasure as the water from the depth of the well: when one

has got at the pleasure of this world, it is meat to him, it is drink, it is a bath, a show, an amour; can it be that he will not thirst again? Therefore, "Whoso shall drink of this water," saith He, "will thirst again;" but if he shall receive water of me, "he shall never thirst." "We shall be satisfied," it saith, "with the good things of Thy house."[1] Of what water, then, is He to give, but of that of which it is said, "With Thee is the fountain of life"? For how shall they thirst, who "shall be drunk with the fatness of Thy house"?[2]

17. What He was promising them was a certain feeding and abundant fulness of the Holy Spirit: but the woman did not yet understand; and not understanding, how did she answer? "The woman saith unto Him, Sir, give me this water, that I thirst not, neither come hither to draw." Want forced her to labour, and her weakness was pleading against the toil. Would that she heard the invitation, "Come unto me, all ye that labour and are heavy laden, and I will refresh you"![3] This is, in fact, what Jesus was saying to her, that she might no longer labour: but she did not yet understand.

18. At length, wishing her to understand, "Jesus saith unto her, Go, call thy husband, and come hither." What means this, "Call thy husband"? Was it through her husband that He wished to give her that water? Or, because she did not understand, did He wish to teach her through her husband? Perhaps it was as the apostle says concerning women, "If they wish to learn anything, let them ask their husbands at home." But this the apostle says of that where there is no Jesus present to teach. It is said, in short, to women whom the apostle was forbidding to speak in the Church.[4] But when the Lord Himself was at hand, and in person speaking to her, what need was there that He should speak to her by her husband? Was it through her husband that He spoke to Mary, while sitting at His feet and receiving His word; while Martha, wholly occupied with much serving, murmured at the happiness of her sister?[5] Wherefore, my brethren, let us hear and understand what it is that the Lord says to the woman, "Call thy husband." For it may be that

[1] Ps. lxv. 4. [2] Ps. xxxvi. 9, 10. [3] Matt. xi. 28.
[4] 1 Cor. xiv. 34. [5] Luke x. 40.

He is saying also to our soul, "Call thy husband." Let us inquire also concerning the soul's husband. Why, is not Jesus Himself already the soul's real husband? Let the understanding be present, since what we are about to say can hardly be apprehended but by attentive hearers: therefore let the understanding be present to apprehend, and perhaps that same understanding will be found to be the husband of the soul.

19. Now Jesus, seeing that the woman did not understand, and willing her to understand, says to her, "Call thy husband." "For the reason why thou knowest not what I say is, because thy understanding is not present: I am speaking after the Spirit, and thou art hearing after the flesh. The things which I speak relate neither to the pleasure of the ears, nor to the eyes, nor to the smell, nor to the taste, nor to the touch; by the mind alone are they received, by the understanding alone are they drawn up: that understanding is not with thee, how canst thou apprehend what I am saying? 'Call thy husband,' bring thy understanding forward. What is it for thee to have a soul? It is not much, for a beast has a soul. Wherein art thou better than the beast? In having understanding, which the beast has not." Then what is "Call thy husband"? "Thou dost not apprehend me, thou dost not understand me: I am speaking to thee of the gift of God, and thy thought is of the flesh; thou wishest not to thirst in a carnal sense, I am addressing myself to the spirit: thy understanding is absent. 'Call thy husband.' 'Be not as the horse and mule, which have no understanding.'" Therefore, my brethren, to have a soul, and not to have understanding, that is, not to use it, not to live according to it, is a beast's life. For we have somewhat in common with the beasts, that by which we live in the flesh, but it must be ruled by the understanding. For the motions of the soul, which moves after the flesh, and longs to run unrestrainedly loose after carnal delights, are ruled over by the understanding. Which is to be called the husband?—that which rules, or that which is ruled? Without doubt, when the life is well ordered, the understanding rules the soul, for itself belongs to the soul. For the understanding is not something other than the soul, but a thing of the soul: as the eye is not something other than the

flesh, but a thing of the flesh. But whilst the eye is a thing of the flesh, yet it alone enjoys the light; and the other fleshy members may be steeped in light, but they cannot feel the light: the eye alone is both bathed in it, and enjoys it. Thus in our soul there is a something called the understanding. This something of the soul, which is called understanding and mind, is enlightened by the higher light. Now that higher light, by which the human mind is enlightened, is God; for "that was the true light which enlighteneth every man coming into this world." Such a light was Christ, such a light was speaking with the woman: yet she was not present with the understanding, to have it enlightened with that light; not merely to have it shed upon it, but to enjoy it. Therefore the Lord said, "Call thy husband," as if He were to say, I wish to enlighten, and yet there is not here whom I may enlighten: bring hither the understanding through which thou mayest be taught, by which thou mayest be ruled. Thus, put the soul without the understanding for the woman; and having the understanding as having the husband. But this husband does not rule the wife well, except when he is ruled by a higher. "For the head of the woman is the man, but the head of the man is Christ."[1] The head of the man was talking with the woman, and the man was not present. And so the Lord, as if He said, Bring hither thy head, that he may receive his head, says, "Call thy husband, and come hither;" that is, Be here, be present: for thou art as absent, while thou understandest not the voice of the Truth here present; be thou present here, but not alone; be thou here with thy husband.

20. And, the husband being not yet called, still she does not understand, still she minds the flesh; for the man is absent: "I have not," saith she, "a husband." And the Lord proceeds and utters mysteries. Thou mayest understand that woman really to have had at that time no husband; she was living with some man, not a lawful husband, rather a paramour than a husband. And the Lord said to her, "Thou hast well said, I have not a husband." How then didst Thou say, "Call thy husband"? Now hear how the Lord knew well that she had not a husband. "He says to her," etc. In case the woman

[1] 1 Cor. xi. 3.

might suppose that the Lord had said, "Thou hast well said, I have not a husband," just because He had learned this fact of her, and not because he knew it by His own divinity, hear something which thou hast not said: "For thou hast had five husbands, and he whom thou now hast is not thy husband; this thou hast said truly."

21. Once more He urges us to investigate the matter somewhat more exactly concerning these five husbands. Many have in fact understood, not indeed absurdly, nor so far improbably, the five husbands of this woman to mean the five books of Moses. For the Samaritans made use of these books, and were under the same law: for it was from it they had circumcision. But since we are hemmed in by what follows, "And he whom thou now hast is not thy husband," it appears to me that we can more easily take the five senses of the body to be the five former husbands of the soul. For when one is born, before he can make use of the mind and reason, he is ruled only by the senses of the flesh. In a little child, the soul seeks for or shuns what is heard, and seen, and smells, and tastes, and is perceived by the touch. It seeks for whatever soothes, and shuns whatever offends, those five senses. At first, the soul lives according to these five senses, as five husbands; because it is ruled by them. But why are they called husbands? Because they are lawful and right: made indeed by God, and are the gifts of God to the soul. The soul is still weak while ruled by these five husbands, and living under these five husbands; but when she comes to years of exercising reason, if she is taken in hand by the noble discipline and teaching of wisdom, these five men are succeeded in their rule by no other than the true and lawful husband, and one better than they, who both rules better and rules for eternity, who cultivates and instructs her for eternity. For the five senses rule us, not for eternity, but for those temporal things that are to be sought or shunned. But when the understanding, imbued by wisdom, begins to rule the soul, it knows now not only how to avoid a pit, and to walk on even ground—a thing which the eyes show to the soul even in its weakness; nor merely to be charmed with musical voices, and to repel harsh sounds; nor to delight in agreeable scents, and to refuse offensive smells; nor to be captivated by

sweetness, and displeased with bitterness; nor to be soothed with what is soft, and hurt with what is rough. For all these things are necessary to the soul in its weakness. Then what rule is made use of by that understanding? Not one to discern between black and white, but between just and unjust, between good and evil, between the profitable and the unprofitable, between chastity and impurity, that it may love the one and avoid the other; between charity and hatred, to be in the one, not to be in the other.

22. This husband had not yet succeeded to those five husbands in that woman. And where he does not succeed, error sways. For when the soul has begun to be capable of reason, it is ruled either by the wise mind or by error: but yet error does not *rule*, but destroys. Wherefore, after these five senses was that woman still wandering, and error was tossing her to and fro. And this error was not a lawful husband, but a paramour: for that reason the Lord saith to her, "Thou hast well said, I have not a husband. For thou hast had five husbands." The five senses of the flesh ruled thee at first; thou art come to the age of using reason, and yet thou art not come to wisdom, but art fallen into error. Therefore, after those five husbands, "this whom thou now hast is not thy husband." And if not a husband, what was he but a paramour? And so, "Call," not the paramour, but "thy husband," that thou mayest receive me with the understanding, and not by error have some false notion of me. For the woman was still in error, as she was thinking of that water; whilst the Lord was now speaking of the Holy Ghost. Why was she erring, but because she had a paramour, not a husband? Put away, therefore, that paramour who corrupts thee, and "go, call thy husband." Call, and come that thou mayest understand me.

23. "The woman saith unto Him, Sir, I see that thou art a prophet." The husband begins to come, he is not yet fully come. She accounted the Lord a prophet, and a prophet indeed He was; for it was of Himself He said, that "a prophet is not without honour, save in his own country."[1] Again, of Him it was said to Moses, "A Prophet will I raise

[1] Luke iv. 24.

up to them of their brethren, like unto thee."[1] Like, namely, as to the form of the flesh, but not in the eminence of His majesty. Accordingly we find the Lord Jesus called a Prophet. Hence this woman is now not far wrong. "I see," she saith, "that thou art a prophet." She begins to call the husband, and to shut out the paramour; she begins to ask about a matter that is wont to disquiet her. For there was a contention between the Samaritans and the Jews, because the Jews worshipped God in the temple built by Solomon; but the Samaritans, being situated at a distance from it, did not worship there. For this reason the Jews, because they worshipped God in the temple, boasted themselves to be better than the Samaritans. "For the Jews have no dealings with the Samaritans:" because the latter said to them, How is it you boast and account yourselves to be better than we, just because you have a temple which we have not? Did our fathers, who were pleasing to God, worship in that temple? Was it not in this mountain where we are they worshipped? We then do better, say they, who pray to God in this mountain, where our fathers prayed. Both peoples contended in ignorance, because they had not the husband: they were inflated against each other, on the one side in behalf of the temple, on the other in behalf of the mountain.

24. What, however, does the Lord teach the woman now, as one whose husband has begun to be present? "The woman saith unto Him, Sir, I perceive that thou art a prophet. Our fathers worshipped in this mountain; and ye say that in Jerusalem is the place where men ought to worship. Jesus saith unto her, Woman, believe me." For the Church will come, as it is said in the Song of Songs, "will come, and will pass over from the beginning of faith."[2] She will come in order to pass through; and pass through she cannot, except from the beginning of faith. Rightly she now hears, the husband being present: "Woman, believe me." For there is that in thee now which can believe, since thy husband is present. Thou hast begun to be present with the understanding, when thou calledst me a prophet. Woman, believe me; for if ye believe not, ye will not understand.[3]

[1] Deut. xviii. 18. [2] Cant. iv. 8, LXX. [3] Isa. vii. 9, LXX.

Therefore, "Woman, believe me, for the hour will come when ye shall neither in this mountain nor in Jerusalem worship the Father. Ye worship ye know not what: we worship what we know; for salvation is of the Jews. But the hour will come." When? "And now is." Well, what hour? "When the true worshippers shall worship the Father in spirit and in truth" not in this mountain, not in the temple, but in spirit and in truth. "For the Father seeketh such to worship Him." Why does the Father seek such to worship Him, not on a mountain, not in the temple, but in spirit and in truth? "God is Spirit." If God were body, it were right that He should be worshipped on a mountain, for a mountain is corporeal; it were right He should be worshipped in the temple, for a temple is corporeal. "God is Spirit; and they that worship Him, must worship in spirit and in truth."

25. We have heard, and it is manifest; we had gone out of doors, and we are sent inward. Would I could find, thou didst say, some high and lonely mountain! For I think that, because God is on high, He hears me the rather from a high place. Because thou art on a mountain, dost thou imagine thyself near to God, and that He will quickly hear thee, as if calling to Him from the nearest place? He dwells on high, but regards the lowly. "The Lord is near." To whom? To the high, perhaps? "To them who are contrite of heart."[1] 'Tis a wonderful thing: He dwelleth on high, and yet is near to the lowly; "He hath regard to lowly things, but lofty things He knoweth from afar;"[2] He seeth the proud afar off, and He is the less near to them the higher they appear to themselves to be. Didst thou seek a mountain, then? Come down, that thou mayest come near Him. But wouldest thou ascend? Ascend, but do not seek a mountain. "The ascents," it saith, "are in his heart, in the valley of weeping."[3] The valley is humility. Therefore do all within. Even if perhaps thou seekest some lofty place, some holy place, make thyself a temple for God within thee. "For the temple of God is holy, which temple are ye."[4] Wouldest thou pray in a temple? Pray in thyself. But be thou first a temple of God, for He in His temple heareth him that prays.

[1] Ps. xxxiv. 18. [2] Ps. cxxxviii. 6. [3] Ps. lxxxiv. 6. [4] 1 Cor. iii. 17.

26. "The hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth. We worship that which we know: ye worship ye know not what; for salvation is of the Jews." A great thing has He attributed to the Jews; but do not understand Him to mean those spurious Jews. Understand that wall to which another is joined, that they may be joined together, resting on the corner-stone, which is Christ. For there is one wall from the Jews, another from the Gentiles; these walls are far apart, only until they are united in the Corner. Now the aliens were strangers and foreigners from the covenants of God.[1] According to this, it is said, "We worship what we know." It is said, indeed, in the person of the Jews, but not of all Jews, not of reprobate Jews, but of such as were the apostles, as were the prophets, as were all those saints who sold all their goods, and laid the price of their goods at the apostles' feet. "For God hath not rejected His people which He foreknew."[2]

27. The woman heard this, and proceeded. She had already called Him a prophet; she observes that He with whom she was speaking uttered such things as still more pertained to the prophet; and what answer did she make? See: "The woman saith unto Him, I know that Messias will come, who is called Christ: when He then is come, He will show us all things." What is this? Just now she saith, The Jews are contending for the temple, and we for this mountain: when He has come, He will despise the mountain, and overthrow the temple; He will teach us all things, that we may know how to worship in spirit and in truth. She knew who could teach her, but she did not yet know Him that was now teaching her. But now she was worthy to receive the manifestation of Him. Now Messias is Anointed: Anointed, in Greek, is Christ; in Hebrew, Messias; whence also, in Punic, Messe means Anoint. For the Hebrew, Punic, and Syriac are cognate and neighbouring languages.

28. Then, "The woman saith unto Him, I know that Messias will come, who is called Christ: when He then is come, He will tell us all things. Jesus saith unto her, I that speak with thee am He." She called her husband; he is made

[1] Eph. ii. 11-22. [2] Rom. xi. 2.

the head of the woman, and Christ is made the head of the man. Now is the woman constituted in faith, and ruled, as about to live rightly. After she heard this, "I that speak with thee am He," what further could she say, when the Lord Jesus willed to manifest Himself to the woman, to whom He had said, "Believe me"?

29. "And immediately came His disciples, and marvelled that He talked with the woman." That He was seeking her that was lost, He who came to seek that which was lost: they marvelled at this. They marvelled at a good thing, they were not suspecting an evil thing. "Yet no man said, What seekest Thou, or why talkest Thou with her?"

30. "The woman then left her water-pot." Having heard, "I that speak with thee am He," and having received Christ the Lord into her heart, what could she do but now leave her water-pot, and run to preach the gospel? She cast out lust, and hastened to proclaim the truth. Let them who would preach the gospel learn; let them throw away their water-pot at the well. You remember what I said before of the water-pot: it was a vessel with which the water was drawn, called *hydria*, from its Greek name, because water is *hydor* in Greek; just as if it were called *aquarium*, from the Latin. She threw away her water-pot then, which was no longer of use, but a burden to her, such was her avidity to be satisfied with that water. Throwing her burden away, to make known Christ, "she ran to the city, and says to those men, Come, and see a man that told me all things that ever I did." Step by step, lest those men should get angry and indignant, and should persecute her. "Is this Christ? Then they went out of the city, and came to Him."

31. "And in the meanwhile His disciples besought Him, saying, Master, eat." For they had gone to buy meat, and had returned. "But He said, I have meat to eat which ye know not of. Therefore said the disciples one to another, Hath any man brought Him aught to eat?" What wonder if that woman did not understand about the water? See; the disciples do not yet understand the meat. But He heard their thoughts, and now as a master instructs them, not in a round-about way, as He did the woman while He still sought her

husband, but openly at once: "My meat," saith He, "is to do the will of Him that sent me." Therefore, in the case of that woman, it was even His drink to do the will of Him that sent Him. That was the reason why He said, "I thirst, give me to drink;" namely, to work faith in her, and to drink of her faith, and to transplant her into His own body, for His body is the Church. Therefore He saith, "My meat is to do the will of Him that sent me."

32. "Say ye not, that there are yet four months, and then cometh harvest?" He was aglow for the work, and was arranging to send forth labourers. You count four months to the harvest; I show you another harvest, white and ready. Behold, I say unto you, "Lift up your eyes, and see that the fields are already white for the harvest." Therefore He is going to send forth the reapers. "For in this is the saying true, that one reapeth, another soweth: that both he that soweth and he that reapeth may rejoice together. I have sent you to reap that on which ye have not laboured: others have laboured, and ye are entered into their labour." What then? He sent reapers; sent He not the sowers? Whither the reapers? Where others laboured already. For where labour had already been bestowed, surely there had been sowing; and what had been sown had now become ripe, and required the sickle and the threshing. Whither, then, were the reapers to be sent? Where the prophets had already preached before; for they were the sowers. For had they not been the sowers, whence had this come to the woman, "I know that Messias will come"? That woman was now ripened fruit, and the harvest fields were white, and sought the sickle. "I sent you," then. Whither? "To reap what ye have not sown: others sowed, and ye are entered into their labours." Who laboured? Abraham, Isaac, and Jacob. Read their labours; in all their labours there is a prophecy of Christ, and for that reason they were sowers. Moses, and all the other patriarchs, and all the prophets, how much they suffered in that cold season when they sowed! Therefore was the harvest now ready in Judea. Justly was the corn there said to be as it were ripe, when so many thousands of men brought the price of their goods, and, laying them at the apostles' feet, having eased their shoulders

of this worldly baggage, began to follow the Lord Christ. Verily the harvest was ripe. What was made of it? Of that harvest a few grains were thrown out, and sowed the whole world; and another harvest is rising which is to be reaped in the end of the world. Of that harvest it is said, "They that sow in tears shall reap with joy."[1] But to that harvest not apostles, but angels, shall be sent forth. "The reapers," saith He, "are the angels."[2] That harvest, then, is growing among tares, and is awaiting to be purged in the end of the world. But that harvest to which the disciples were sent first, where the prophets laboured, was already ripe. But yet, brethren, observe what was said: "may rejoice together, both he that soweth and he that reapeth." They had dissimilar labours in time, but the rejoicing they shall enjoy alike equally; they shall receive for their wages together eternal life.

33. "And many Samaritans of that city believed on Him, because of the saying of the woman, who testified, He told me all that ever I did. And when the Samaritans came to Him, they besought Him that He would tarry with them; and He tarried there two days. And many more believed because of His word; and said to the woman, Now we believe, not because of thy words; for we have heard Him ourselves, and we know that this is indeed the Saviour of the world." This also must be slightly noticed, for the lesson is come to an end. The woman first announced Him, and the Samaritans believed her testimony; and they besought Him to stay with them, and He stayed there two days, and many more believed. And when they had believed, they said to the woman, "Now we believe, not because of thy word; but we are come to know Him ourselves, and we know that this is indeed the Saviour of the world:" first by report, then by His presence. So it is to-day with them that are without, and are not yet Christians. Christ is made known to them by Christian friends; and just upon the report of that woman, that is, the Church, they come to Christ, they believe through this report. He stays with them two days, that is, gives them two precepts of charity; and many more believe, and more firmly believe, on Him, because He is in truth the Saviour of the world.

[1] Ps. cxxvi. 5. [2] Matt. xiii. 39.

TRACTATE XVI.

CHAPTER IV. 43–54.

1. THE Gospel Lesson of to-day follows that of yesterday, and this is the subject of our discourse. In this passage the meaning, indeed, is not difficult of investigation, but worthy of preaching, worthy of admiration and praise. Accordingly, in reciting this passage of the Gospel, we must commend it to your attention, rather than laboriously expound it.

Now Jesus, after His stay of two days in Samaria, "departed into Galilee," where He was brought up. And the evangelist, as he goes on, says, "For Jesus Himself testified that a prophet hath no honour in his own country." It was not because He had no honour in Samaria that Jesus departed thence after two days; for Samaria was not His own country, but Galilee. Whilst, therefore, He left Samaria so quickly, and came to Galilee, where He had been brought up, how does He testify that "a prophet hath no honour in his own country"? Rather does it seem that He might have testified that a prophet has no honour in his own country, had He disdained to go into Galilee, and had stayed in Samaria.

2. Now mark well, beloved, while the Lord suggests and bestows what I may speak, that here is intimated to us no slight mystery. You know the question before us; seek ye out the solution of it. But, to make the solution desirable, let us repeat the theme. The point that troubles us is, why the evangelist said, "For Jesus Himself testified that a prophet hath no honour in his own country." Urged by this, we go back to the preceding words, to discover the evangelist's intention in saying this; and we find him relating, in the preceding words of the narrative, that after two days Jesus departed from Samaria into Galilee. Was it for this, then, thou saidst, O evangelist, that Jesus testified that a prophet hath no

honour in his own country, just because He left Samaria after two days, and made haste to come to Galilee? On the contrary, I should have thought it more likely, that if Jesus had no honour in His own country, He should not have hastened to it, and left Samaria. But if I am not mistaken, or rather, because it is true, and I am not mistaken; for the evangelist saw what he was saying better than I can see it, saw the truth better than I do, he who drank it in from the Lord's bosom: for the evangelist is the same John who, among all the disciples, reclined on the Lord's breast, and whom the Lord, owing charity to all, yet loved above the rest. Is it he, then, that should be mistaken, and I right in my opinion? Rather, if I am piously-minded, let me obediently hear what he said, that I may be worthy of thinking as he thought.

3. Hear then, dearly beloved, what I think in this matter, without prejudice to your own judgment, if you have formed a better. For we have all one Master, and we are fellow-disciples in one school. This, then, is my opinion, and see whether my opinion is not true, or near the truth. In Samaria He spent two days, and the Samaritans believed on Him; many were the days He spent in Galilee, and yet the Galileans did not believe on Him. Look back to the passage, or recall in memory the lesson and the discourse of yesterday. He came into Samaria, where at first He had been preached by that woman with whom He had spoken great mysteries at Jacob's well. After they had seen and heard Him, the Samaritans believed on Him because of the woman's word, and believed more firmly because of His own word, even many more believed: thus it is written. After passing two days there (in which number of days is mystically indicated the number of the two precepts on which hang the whole law and the prophets, as you remember we intimated to you yesterday), He goes into Galilee, and comes to the city Cana of Galilee, where He made the water wine. And there, when He turned the water into wine, as John himself writes, His disciples believed on Him; but, of course, the house was full with a crowd of guests. So great a miracle was wrought, and yet only His disciples believed on Him. He has now returned to this city of Galilee. "And, behold, a certain ruler, whose

son was sick, came to Him, and began to beseech Him to go down" to that city or house, "and heal his son; for he was at the point of death." Did he who besought not believe? What dost thou expect to hear from me? Ask the Lord what He thought of him. Having been besought, this is what He answered: "Except ye see signs and wonders, ye believe not." He shows us a man lukewarm, or cold in faith, or of no faith at all; but eager to try by the healing of his son what manner of person Christ was, who He was, what He could do. The words of the suppliant, indeed, we have heard: we have not seen the heart of the doubter; but He who both heard the words and saw the heart has told us this. In short, the evangelist himself, by the testimony of his narrative, shows us that the man who desired the Lord to come to his house to heal his son, had not yet believed. For after he had been informed that his son was whole, and found that he had been made whole at that hour in which the Lord had said, "Go thy way, thy son liveth;" then he saith, "And himself believed, and all his house." Now, if the reason why he believed, and all his house, was that he was told that his son was whole, and found the hour they told him agreed with the hour of Christ's foretelling it, it follows that when he was making the request he did not yet believe. The Samaritans had waited for no sign, they believed simply His word; but His own fellow-citizens deserved to hear this said to them, "Except ye see signs and wonders, ye believe not;" and even there, notwithstanding so great a miracle was wrought, there did not believe but "himself and his house." At His discourse alone many of the Samaritans believed; at that miracle, in the place where it was wrought, only that house believed. What is it, then, brethren, that the Lord doth show us here? Galilee of Judea was then the Lord's own country, because He was brought up in it. But now that the circumstance portends something,—for it is not without cause that "prodigies" are so called, but because they portend or presage something: for the word "prodigy" is so termed as if it were *porrodicium, quod porro dicat,* what betokens something to come, and portends something future,—now all those circumstances portended something, predicted something; let us just

now assume the country of our Lord Jesus Christ after the flesh (for He had no country on earth, except after the flesh which He took on earth); let us, I say, assume the Lord's own country to mean the people of the Jews. Lo, in His own country He hath no honour. Observe at this moment the multitudes of the Jews; observe that nation now scattered over the whole world, and plucked up by the roots; observe the broken branches, cut off, scattered, withered, which being broken off, the wild olive has deserved to be grafted in; look at the multitude of the Jews: what do they say to us even now? "He whom you worship and adore was our brother." And we reply, "A prophet hath no honour in his own country." In short, those Jews saw the Lord as He walked on the earth and worked miracles; they saw Him giving sight to the blind, opening the ears of the deaf, loosing the tongues of the dumb, bracing up the limbs of the paralytics, walking on the sea, commanding the winds and waves, raising the dead: they saw Him working such great signs, and after all that scarcely a few believed. I am speaking to God's people; so many of us have believed, what signs have we seen? It is thus, therefore, that what occurred at that time betokened what is now going on. The Jews were, or rather are, like the Galileans; we, like those Samaritans. We have heard the gospel, have given it our consent, have believed on Christ through the gospel; we have seen no signs, none do we demand.

4. For, though one of the chosen and holy twelve, yet he was an Israelite, of the Lord's nation, that Thomas who desired to put his fingers into the places of the wounds. The Lord censured him just as He did this ruler. To the ruler He said, "Except ye see signs and wonders, ye believe not;" and to Thomas He said, "Because thou hast seen, thou hast believed." He had come to the Galileans after the Samaritans, who had believed His word, before whom He wrought no miracles, whom He without anxiety quickly left, strong in faith, because by the presence of His divinity He had not left them. Now, then, when the Lord said to Thomas, "Come, reach hither thy hand, and be not faithless, but believing;" and he, having touched the places of the wounds, exclaimed, and said, "My Lord, and my God;" he is chided,

and has it said to him, "Because thou hast seen, thou hast believed." Why, but "because a prophet has no honour in his own country"? But since this Prophet has honour among strangers, what follows? "Blessed are they that have not seen, and yet have believed."[1] We are the persons here foretold; and that which the Lord by anticipation praised, He has deigned to fulfil even in us. They saw Him, who crucified Him, and touched Him with their hands, and thus a few believed; we have not seen nor handled Him, we have heard and believed. May it be our lot, that the blessedness which He has promised may be made good in us: both here, because we have been preferred to His own country; and in the world to come, because we have been grafted in instead of the branches that were broken off!

5. For He showed that He would break off these branches, and ingraft this wild olive, when moved by the faith of the centurion, who said to Him, "I am not worthy that thou shouldest come under my roof; but only speak the word, and my child shall be healed: for I also am a man put under authority, having soldiers under me; and I say to one, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth it. Jesus turned to those who followed Him, and said, Verily I say unto you, I have not found so great faith in Israel." Why not found so great faith in Israel? "Because a prophet has no honour in his own country." Could not the Lord have said to that centurion, what He said to this ruler, "Go, thy child liveth"? See the distinction: this ruler desired the Lord to come down to his house; that centurion declared himself to be unworthy. To the one it was said, "I will come and heal him;" to the other, "Go, thy son liveth." To the one He promised His presence; the other He healed by His word. The ruler sought His presence by force; the centurion declared himself unworthy of His presence. Here is a ceding to loftiness; there, a conceding to humility. As if He said to the ruler, "Go, thy son liveth;" do not weary me. "Except ye see signs and wonders, ye believe not;" thou desirest my presence in thy house, I am able to command by a word; do not wish to

[1] John xx. 29.

believe in virtue of signs: the centurion, an alien, believed me able to work by a word, and believed before I did it; you, "except ye see signs and wonders, believe not." Therefore, if it be so, let them be broken off as proud branches, and let the humble wild olive be grafted; nevertheless, let the root remain, while those are cut off, and these received in their place. Where does the root remain? In the patriarchs. For the people Israel is Christ's own country, since it is of them that He came according to the flesh; but the root of this tree is Abraham, Isaac, and Jacob, the holy patriarchs. And where are they? In rest with God, in great honour; so that it was into Abraham's bosom that the poor man, on being promoted, was raised after his departure from the body, and in Abraham's bosom was he seen from afar off by the proud rich man. Wherefore the root remains, the root is praised; but the proud branches deserved to be cut off, and to wither away; and by their cutting off, the humble wild olive has found a place.

6. Hear now how the natural branches are cut off, how the wild olive is grafted in, by means of the centurion himself, whom I have thought proper to mention for the sake of comparison with this ruler. "Verily I say unto you, I have not found so great faith in Israel; therefore I say unto you, that many shall come from the east and from the west." How widely the wild olive took possession of the earth! This world was a bitter forest; but because of the humility, because of this "I am not worthy—many shall come from the east and from the west." And grant that they come, what shall become of them? For if they come, they are cut off from the forest; where are they to be ingrafted, that they may not wither? "And shall sit down," saith He, "with Abraham, and Isaac, and Jacob." At what banquet, in case thou dost not invite to ever living, but to much drinking? Where, "shall sit down? In the kingdom of heaven." And how will it be with them who came of the stock of Abraham? What will become of the branches with which the tree was full? What but to be cut off, that these may be grafted in? Show us that they shall be cut off: "But the children of the kingdom shall go into outer darkness."[1]

[1] Matt. viii. 5–12.

7. Therefore let the Prophet have honour among us, because He had no honour in His own country. He had no honour in His country, wherein He was formed; let Him have honour in the country which He has formed. For in that country was He, the Maker of all, made as to the form of a servant. For that city in which He was made, that Zion, that nation of the Jews He Himself made when He was with the Father as the Word of God: for "all things were made by Him, and without Him was nothing made." Of that man we have to-day heard it said: "One Mediator of God and men, the man Christ Jesus."[1] The Psalms also foretold, saying, "My mother is Sion, shall a man say." A certain man, the Mediator man between God and men, says, "My mother Sion." Why says, "My mother is Sion"? Because from it He took flesh, from it was the Virgin Mary, of whose womb He took upon Him the form of a servant; in which He deigned to appear most humble. "My mother is Sion," saith a man; and this man, who says, "My mother is Sion," was made in her, became man in her. For He was God before her, and became man in her. He who was made man in her, "Himself did found her; the Most High[2] was made man in her most low." Because "the Word was made flesh, and dwelt among us." "He Himself, the Most High, founded her." Now, because He founded this country, here let Him have honour. The country in which He was born rejected Him; let that country receive Him which He regenerated.

[1] 1 Tim. ii. 5. [2] Ps. lxxxiv. 7.

TRACTATE XVII.

Chapter V. 1–18.

1. IT ought not to be a matter of wonder that a miracle was wrought by God; the wonder would be if man had wrought it. Rather ought we to rejoice than wonder that our Lord and Saviour Jesus Christ was made man, than that He performed divine works among men. It is of greater importance to our salvation what He was made for men, than what He did among men: it is more important that He healed the faults of souls, than that He healed the weaknesses of mortal bodies. But as the soul knew not Him by whom it was to be healed, and had eyes in the flesh whereby to see corporeal deeds, but had not yet sound eyes in the heart with which to recognise Him as God concealed in the flesh, He wrought what the soul was able to see, in order to heal that by which it was not able to see.

He entered a place where lay a great multitude of sick folk —of blind, lame, withered; and being the physician both of souls and bodies, and having come to heal all the souls of them that should believe, of those sick folk He chose one for healing, thereby to signify unity. If in doing this we regard Him with a commonplace mind, with the mere human understanding and wit, as regards power it was not a great matter that He performed; and also as regards goodness He performed too little. There lay so many there, and yet only one was healed, whilst He could by a word have raised them all up. What, then, must we understand but that the power and the goodness was doing what souls might, by His deeds, understand for their everlasting salvation, than what bodies might gain for temporal health? For that which is the real health of bodies, and which is looked for from the Lord, will be at the end, in the resurrection of the dead. What shall live

then shall no more die; what shall be healed shall no more be sick; what shall be satisfied shall no more hunger and thirst; what shall be made new shall not grow old. But at this time, however, the eyes of the blind, that were opened by those acts of our Lord and Saviour Jesus Christ, were again closed in death; and limbs of the paralytics that received strength were loosened again in death; and whatever was for a time made whole in mortal limbs came to nought in the end: but the soul that believed passed to eternal life. Accordingly, to the soul that should believe, whose sins He had come to forgive, to the healing of whose ailments He had humbled Himself, He gave a significant proof by the healing of this impotent man. Of the profound mystery of this thing and this proof, so far as the Lord deigns to grant us, while you are attentive and aiding our weakness by prayer, I will speak as I shall have ability. And whatever I am not able to do, that will be supplied to you by Him by whose help I do what I can.

2. Of this pool, which was surrounded with five porches, in which lay a great multitude of sick folk, I remember that I have very often treated; and most of you will with me recollect what I am about to say, rather than gain the knowledge of it for the first time. But it is by no means unprofitable to go back upon matters already known, that both they who know not may be instructed, and they who do know may be confirmed. Therefore, as being already known, these things must be touched upon briefly, not leisurely inculcated. That pool and that water seem to me to have signified the Jewish people. For that peoples are signified under the name of waters the Apocalypse of John clearly indicates to us, where, after he had been shown many waters, and he had asked what they were, was answered that they were peoples.[1] That water, then—namely, that people—was shut in by the five books of Moses, as by five porches. But those books brought forth the sick, not healed them. For the law convicted, not acquitted sinners. Accordingly the letter, without grace, made men guilty, whom on confessing grace delivered. For this is what the apostle saith: "For if a law had been given which could

[1] Rev. xvii. 15.

have given life, verily righteousness should have been by the law." Why, then, was the law given? He goes on to say "But the Scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe."[1] What more evident? Have not these words expounded to us both the five porches, and also the multitude of sick folk? The five porches are the law. Why did not the five porches heal the sick folk? Because, "if there had been a law given which could have given life, verily righteousness should have been by the law." Why, then, did the porches contain those whom they did not heal? Because "the Scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe."

3. What was done, then, that they who could not be healed in the porches might be healed in that water after being troubled? For on a sudden the water was seen troubled, and that by which it was troubled was not seen. Thou mayest believe that this was wont to be done by angelic virtue, yet not without some mystery being implied. After the water was troubled, the one who was able cast himself in, and he alone, was healed: whoever went in after that one, did so in vain. What, then, is meant by this, unless it be that there came one, even Christ, to the Jewish people; and by doing great things, by teaching profitable things, troubled sinners, troubled the water by His presence, and roused it towards His own death? But He was hidden that troubled. For had they known Him, they would never have crucified the Lord of glory.[2] Wherefore, to go down into the troubled water means to believe in the Lord's death. There only one was healed, signifying unity: whoever came thereafter was not healed, because whoever shall be outside unity cannot be healed.

4. Now let us see what He intended to signify, in the case of that one whom He Himself, keeping the mystery of unity, as I said before, deigned to heal out of so many sick folk. He found in the number of this man's years the number, so to speak, of infirmity: "He was thirty and eight years in infirmity." How this number refers more to weakness than to

[1] Gal. iii. 21, 22. [2] 1 Cor. ii. 8.

health must be somewhat more carefully expounded. I wish you to be attentive; the Lord will aid us, so that I may fitly speak, and that you may sufficiently hear. The number forty is commended to our attention as one consecrated by a kind of perfection. This, I suppose, is well known to you, beloved. The Holy Scriptures very often testify to the fact. Fasting was consecrated by this number, as you are well aware. For Moses fasted forty days, and Elias as many; and our Lord and Saviour Jesus Christ did Himself fulfil this number of fasting. By Moses is signified the law; by Elias, the prophets; by the Lord, the gospel. It was for this reason that these three appeared on that mountain, where He showed Himself to His disciples in the brightness of His countenance and vesture. For He appeared in the middle, between Moses and Elias, as the gospel had witness from the law and the prophets.[1] Whether, therefore, in the law, or in the prophets, or in the gospel, the number forty is commended to our attention in the case of fasting. Now fasting, in its large and general sense, is to abstain from the iniquities and unlawful pleasures of the world, which is perfect fasting: "That, denying ungodliness and worldly lusts, we may live temperately, and righteously, and godly in this present world." What reward does the apostle join to this fast? He goes on to say: "Looking for that blessed hope, and the appearing of the glory of the blessed God, and our Saviour Jesus Christ."[2] In this world, then, we celebrate, as it were, the forty days' abstinence, when we live aright, and abstain from iniquities and from unlawful pleasures. But because this abstinence shall not be without reward, we look for "that blessed hope, and the revelation of the glory of the great God, and of our Saviour Jesus Christ." In that hope, when the reality of the hope shall have come to pass, we shall receive our wages, a *penny* (*denarius*). For the same is the wages given to the workers labouring in the vineyard,[3] as I presume you remember; for we are not to repeat everything, as if to persons wholly ignorant and inexperienced. A *denarius*, then, which takes its name from the number *ten*, is given, and this joined with the forty makes up fifty; whence it is that before Easter we keep the *Quadragesima* with labour, but after Easter

[1] Rom. iii. 21. [2] Tit. ii. 12, 13. [3] Matt. xx. 10.

we keep the *Quinquagesima* with joy, as having received our wages. Now to this, as if to the wholesome labour of a good work, which belongs to the number forty, there is added the *denarius* of rest and happiness, that it may be made the number fifty.

5. The Lord Jesus Himself showed this also far more openly, when He companied on earth with His disciples during forty days after His resurrection; and having on the fortieth day ascended into heaven, did at the end of ten days send the wages, the Holy Ghost. These were done in signs, and by a kind of signs were the very realities anticipated. By significant tokens are we fed, that we may be able to come to the enduring realities. We are workmen, and are still labouring in the vineyard: when the day is ended and the work finished, the wages will be paid. But what workman can hold out to the receiving of the wages, unless he be fed while he labours? Even thou thyself wilt not give thy workman only wages; wilt thou not also bestow on him that wherewith he may repair his strength in his labour? Surely thou feedest him to whom thou art to give wages. In like manner also doth the Lord, in those significant tokens of the Scriptures, feed us while we labour. For if that joy in understanding holy mysteries be withdrawn from us, we faint in labour, and there will be none to come to the reward.

6. How, then, is work perfected in the number forty? The reason, it may be, is, because the law was given in ten precepts, and was to be preached throughout the whole world: which whole world, we are to mark, is made up of four quarters, east and west, south and north, whence the number ten, multiplied by four, comes to forty. Or, it may be, because the law is fulfilled by the gospel, which has four books: for in the gospel it is said, "I came not to destroy the law, but to fulfil it." Whether, then, it be for this reason or for that, or for some other more probable, which is hid from us, but not from more learned men; certain it is, however, that in the number forty a certain perfection in good works is signified, which good works are most of all practised by a kind of abstinence from unlawful lusts of the world, that is, by fasting in the general sense.

Hear also the apostle when he says, "Love is the fulfilling of the law."[1] Whence the love? By the grace of God, by the Holy Spirit. For we could not have it from ourselves, as if making it for ourselves. It is the gift of God, and a great gift it is: for, saith he, "the love of God is shed abroad in our hearts by the Holy Spirit, which is given to us."[2] Wherefore love completes the law, and most truly it is said, "Love is the perfecting of the law." Let us inquire as to this love, in what manner the Lord doth commend it to our consideration. Remember what I laid down: I want to explain the number thirty-eight of the years of that impotent man, why that number thirty-eight is one of weakness rather than of health. Now, as I was saying, love fulfils the law. The number forty belongs to the perfecting of the law in all works; but in love two precepts are committed to our keeping. Keep before your eyes, I beseech you, and fix in your memory, what I say; be ye not despisers of the word, that your soul may not become a trodden path, where the seed cast cannot sprout, "and the fowls of the air will come and gather it up." Apprehend it, and lay it up in your hearts. The precepts of love, given to us by the Lord, are two: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind;" and, "Thou shalt love thy neighbour as thyself. On these two commandments hang all the law and the prophets."[3] With good reason did the widow cast "two mites," all her substance, into the offerings of God: with good reason did the host take "two" pieces of money, for the poor man that was wounded by the robbers, for his making whole: with good reason did Jesus spend two days with the Samaritans, to establish them in love. Thus, whilst a certain good thing is generally signified by this number two, most especially is love in its twofold character set forth to us thereby. If, therefore, the number forty possesses the perfecting of the law, and the law is fulfilled only in the twin precepts of love, why dost thou wonder that he was weak and sick, who was short of forty by two?

7. Therefore let us now see the sacred mystery whereby this impotent man is healed by the Lord. The Lord Himself

[1] Rom. x. 10. [2] Rom. v. 5. [3] Matt. xxii. 37-40.

came, the Teacher of love, full of love, "shortening," as it was predicted of Him, "the word upon the earth,"[1] and showed that the law and the prophets hang on two precepts of love. Upon these hung Moses with his number forty, upon these Elias with his; and the Lord brought in this number in His testimony. This impotent man is healed by the Lord in person; but before healing him, what does He say to him? "Wilt thou be made whole?" The man answered that he had not a man to put him into the pool. Truly he had need of a "man" to his healing, but that "man" one who is also God. "For there is one God, and one Mediator between God and man, the man Christ Jesus."[2] He came, then, the Man who was needed: why should the healing be delayed? "Arise, saith He; "take up thy bed, and walk." He said three things: "Arise, Take up thy bed, and Walk." But that "Arise" was not a command to do a work, but the operation of healing. And the man, on being made whole, received two commands: "Take up thy bed, and Walk." I ask you, why was it not enough to say, "Walk"? Or, at any rate, why was it not enough to say, "Arise"? For when the man had arisen whole, he would not have remained in the place. Would it not be for the purpose of going away that he would have arisen? My impression is, that He who found the man lacking two things, gave him these two precepts: for, by ordering him to do two things, it is as if He filled up that which was lacking.

8. How, then, do we find the two precepts of love indicated in these two commands of the Lord? "Take up thy bed," saith He, "and walk." What the two precepts are, my brethren, recollect with me. For they ought to be thoroughly familiar to you, and not merely to come into your mind when they are recited by us, but they ought never to be blotted out from your hearts. Let it ever be your supreme thought, that you must love God and your neighbour: "God with all thy heart, and with all thy soul, and with all thy mind; and thy neighbour as thyself." These must always be pondered, meditated, retained, practised, and fulfilled. The love of God comes first in the order of enjoining; but in the order of

[1] Isa. x. 23, xxviii. 22. [2] 1 Tim. ii. 5.

doing, the love of our neighbour comes first. For He who commanded thee this love in two precepts did not charge thee to love thy neighbour first, and then God, but first God, afterwards thy neighbour. Thou, however, as thou dost not yet see God, dost earn to see Him by loving thy neighbour; by loving thy neighbour thou purgest thine eye for seeing God, as John evidently says, "If thou lovest not thy brother whom thou seest, how canst thou love God, whom thou dost not see?"[1] See, thou art told, "Love God." If thou say to me, "Show me Him, that I may love Him;" what shall I answer, but what the same John saith: "No man hath seen God at any time"? And, that you may not suppose yourself to be wholly estranged from seeing God, he saith, "God is love; and he that dwelleth in love dwelleth in God."[2] Therefore love thy neighbour; look at the source of thy love of thy neighbour; there thou wilt see, as thou mayest, God. Begin, then, to love thy neighbour. "Break thy bread to the hungry, and bring into thy house him that is needy without shelter; if thou seest the naked, clothe him; and despise not those of the household of thy seed." And in doing this, what wilt thou get in consequence? "Then shall thy light break forth as the morning light."[3] Thy light is thy God, a "morning light" to thee, because He shall come to thee after the night of this world: for He neither rises nor sets, because He is ever abiding. He will be a morning light to thee on thy return, He who had set for thee on thy falling away from Him. Therefore, in this "Take up thy bed," He seems to me to have said, Love thy neighbour.

9. But why the love of our neighbour is set forth by the taking up of the bed, is still shut up, and, as I suppose, needs to be expounded: unless, perhaps, it offend us that our neighbour should be indicated by means of a bed, a stolid, senseless thing. Let not my neighbour be angry if he be set forth to us by a thing without soul and without feeling. The Lord Himself, even our Saviour Jesus Christ, is called the corner-stone, to build up two in Himself. He is called also a rock, from which water flowed forth: "And that rock was Christ."[4] What wonder, then, if Christ is called rock, that

[1] 1 John iv. 20. [2] 1 John iv. 16. [3] Isa. lviii. 7, 8. [4] 1 Cor. x. 4.

neighbour is called wood? Yet not any kind of wood whatever; as neither that was any kind of rock soever, but one from which water flowed to the thirsty; nor any kind soever of stone, but a corner-stone, which in itself coupled two walls coming from different directions. So neither mayest thou take thy neighbour to be wood of any kind soever, but a bed. Then what is there in a bed, pray? What, but that the impotent man was borne on it; but, when made whole, he carries the bed? What does the apostle say? "Bear ye one another's burdens, and so shall ye fulfil the law of Christ."[1] Now the law of Christ is love, and love is not fulfilled except we bear one another's burdens. "Forbearing," saith he, "one another in love, endeavouring to keep the unity of the Spirit in the bond of peace."[2] When thou wast weak, thy neighbour bore thee thou art made whole, bear thy neighbour. So wilt thou fill up, O man, that which was lacking to thee. "Take up thy bed, then." But when thou hast taken it up, stay not in the place; "walk." By loving thy neighbour, by caring for thy neighbour, dost thou perform thy going. Whither goest thy way, but to the Lord God, whom we ought to love with the whole heart, and with the whole soul, and with the whole mind? For we are not yet come to the Lord, but we have our neighbour with us. Bear him, then, when thou walkest, that thou mayest come to Him with whom thou desirest to abide. Therefore, "take up thy bed, and walk."

10. The man did this, and the Jews were offended. For they saw a man carrying his bed on the Sabbath-day, and they did not blame the Lord for healing him on the Sabbath, that He should be able to answer them, that if any of them had a beast fallen into a well, he would surely draw it out on the Sabbath-day, and save his beast; and so, now they did not object to Him that a man was made whole on the Sabbath-day, but that the man was carrying his bed. But if the healing was not to be deferred, should a work also have been commanded? "It is not lawful for thee," say they, to do what thou art doing, "to take up thy bed." And he, in defence, put the author of his healing before his censors, saying, "He that

[1] Gal. vi. 2. [2] Eph. iv. 2.

made me whole, the same said unto me, Take up thy bed, and walk." Should I not take injunction from him from whom I received healing? And they said, "Who is the man that said unto thee, Take up thy bed, and walk?"

11. "But he that was made whole knew not who it was" that had said this to him. "For Jesus," when He had done this, and given him this order, "turned away from him in the crowd." See how this also is fulfilled. We bear our neighbour, and walk towards God; but Him, to whom we are walking, we do not yet see: for that reason also, that man did not yet know Jesus. The mystery herein intimated to us is, that we believe on Him whom we do not yet see; and that He may not be seen, He turns aside in the crowd. It is difficult in a crowd to see Christ: a certain solitude is necessary for our mind; it is by a certain solitude of contemplation that God is seen. A crowd has noise; this seeing requires secrecy. "Take up thy bed"—being thyself borne, bear thy neighbour; "and walk," that thou mayest come to the goal. Do not seek Christ in a crowd: He is not as one of a crowd; He excels all crowd. That great fish first ascended from the sea, and He sits in heaven making intercession for us: as the great high priest, He entered alone into that within the veil; the crowd stands without. Do thou walk, bearing thy neighbour: if thou hast learned to bear, thou, who wast wont to be borne. In a word, even now as yet thou knowest not Jesus, not yet seest Jesus: what follows thereafter? Since that man desisted not from taking up his bed and walking, "Jesus seeth him afterwards in the temple." He did not see Jesus in the crowd, he saw Him in the temple. The Lord Jesus, indeed, saw him both in the crowd and in the temple; but the impotent man does not know Jesus in the crowd, but he knows Him in the temple. The man came then to the Lord: saw Him in the temple, saw Him in a consecrated, saw Him in a holy place. And what does the Lord say to him? "Behold, thou art made whole; sin no more, lest some worse thing befall thee."

12. The man, then, after he saw Jesus, and knew Him to be the author of his healing, was not slothful in preaching Him whom he had seen: "He departed, and told the Jews

that it was Jesus that had made him whole." He brought them word, and they were mad against him; he preached his own salvation, they sought not their own salvation.

13. The Jews persecuted the Lord Jesus because He did these things on the Sabbath-day. Let us hear what answer the Lord now made to the Jews. I have told you how He is wont to answer concerning the healing of men on the Sabbath-day, that they used not on the Sabbath-day to slight their cattle, either in delivering or in feeding them. What does He answer concerning the carrying of the bed? A manifest corporal work was done before the eyes of the Jews; not a healing of the body, but a bodily work, which appeared not so necessary as the healing. Let the Lord, then, openly declare that the sacrament of the Sabbath, even the sign of keeping one day, was given to the Jews for a time, but that the fulfilment of the sacrament had come in Himself. "My Father," saith He, "worketh hitherto, and I work." He sent a great commotion among them: the water is troubled by the coming of the Lord, but yet He that troubles is not seen. Yet one great sick one is to be healed by the troubled water, the whole world by the death of the Lord.

14. Let us see, then, the answer made by the Truth: "My Father worketh hitherto, and I work." Is it false, then, which the Scripture has said, that "God rested from all His works on the seventh day"? And does the Lord Jesus speak contrary to this Scripture ministered by Moses, whilst He Himself says to the Jews, "If ye believed Moses, ye would believe me; for He wrote of me"? See, then, whether Moses did not mean it to be significant of something that "God rested on the seventh day." For God had not become wearied in doing the work of His own creation, and needed rest as a man. How can He have been wearied, who made by a word? Yet is both that true, that "God rested from His works on the seventh day;" and this also is true that Jesus saith, "My Father worketh hitherto." But who can unfold it in words, man to men, weak to weak, unlearned to them that seek to learn; and if he chance to understand somewhat, unable to bring it forth and unfold it to men, who with difficulty, it may be, receive it, even if what is received can possibly be un-

folded? Who, I say, my brethren, can unfold in words how God both works while at rest, and rests while working? I pray you to put this matter off while you are advancing on the way; for this seeing requires the temple of God, requires the holy place. Bear your neighbour, and walk. Ye shall see Him in that place where ye shall not require the words of men.

15. Perhaps we can more appropriately say this, that in the saying, "God rested on the seventh day," he signified by a great mystery the Lord and our Saviour Jesus Christ Himself, who spoke and said, "My Father worketh hitherto, and I work." For the Lord Jesus is, of course, God. For He is the Word of God, and you have heard that "in the beginning was the Word;" and not any word whatsoever, but "the Word was God, and all things were made by Him." He was perhaps signified as about to rest on the seventh day from all His works. For, read the Gospel, and see what great works Jesus wrought. He wrought our salvation on the cross, that all things foretold by the prophets might be fulfilled in Him. He was crowned with thorns; He hung on the tree; said, "I thirst," received vinegar on a sponge, that it might be fulfilled which was said, "And in my thirst they gave me vinegar to drink."[1] And when all His works were completed, on the sixth day of the week, He bowed His head and gave up the ghost, and on the Sabbath-day He rested in the tomb from all His works. Therefore it is as if He said to the Jews, "Why do ye expect that I should not work on the Sabbath? The Sabbath-day was ordained for you for a sign of me. You observe the works of God: I was there when they were made, by me were they all made; I know them. 'My Father worketh hitherto.' The Father made the light, but He spoke that there should be light; if He spoke, it was by His Word He made it: His Word I was, I am; by me was the world made in those works, by me the world is ruled in these works. My Father worked when He made the world, and hitherto now worketh while He rules the world: therefore by me He made when He made, and by me He rules while He rules." This He said, but to whom? To men deaf, blind, lame, impotent,

[1] Ps. lxix. 22.

not acknowledging the physician, and as if in a frenzy they had lost their wits, wishing to slay Him.

16. Further, what said the evangelist as he went on? "Therefore the Jews sought the more to kill Him, because He not only broke the Sabbath, but said also that God was His Father;" not in any ordinary manner, but how? "Making Himself equal with God." For we all say to God, "Our Father which art in heaven;" we read also that the Jews said, "Seeing Thou art our Father."[1] Therefore it was not for this they were angry, because He said that God was His Father, but because He said it in quite another way than men do. Behold, the Jews understand what the Arians do not understand. The Arians, in fact, say that the Son is not equal with the Father, and hence it is that the heresy was driven from the Church. Lo, the very blind, the very slayers of Christ, still understood the words of Christ. They did not understand Him to be Christ, nor did they understand Him to be the Son of God; but they did nevertheless understand that in these words such a Son of God was intimated to them as should be equal with God. Who He was they knew not; still they did acknowledge such a One to be declared, in that "He said God was His Father, making Himself equal with God." Was He not therefore equal with God? He did not make Himself equal, but the Father begat Him equal. Were He to make Himself equal, He would fall by robbery. For he who wished to make himself equal with God, whilst he was not so, fell, and of an angel became a devil,[2] and administered to man that cup of pride by which himself was cast down. For this fallen said to man, envying his standing, "Taste, and ye shall be as gods;"[3] that is, seize to yourselves by usurpation that which ye are not made, for I also have been cast down by robbery. He did not put forth this, but this is what he persuaded to. Christ, however, was begotten equal to the Father, not made; begotten of the substance of the Father. Whence the apostle thus declares Him: "Who, being in the form of God, thought it not robbery to be equal with God." What means "thought it not robbery"? He usurped not equality with God, but was in that equality in which He was

[1] Isa. lxiii. 16. [2] Isa. xiv. 14. [3] Gen. iii. 5.

begotten. And how were we to come to the equal God? "He emptied Himself, taking upon Him the form of a servant." [1] But emptied Himself not by losing what He was, but by taking to Him what He was not. The Jews, despising this form of a servant, could not understand the Lord Christ equal to the Father, although they had not the least doubt that He affirmed this of Himself, and therefore were they enraged: and yet He still bore with them, and sought the healing of them, while they raged against Him.

[1] Phil. ii. 6.

TRACTATE XVIII.

Chapter V. 19.

1. JOHN the evangelist, among his fellows and companions the other evangelists, received this special and peculiar gift from the Lord (on whose breast he reclined at the feast, hereby to signify that he was drinking deeper secrets from His inmost heart), to utter those things concerning the Son of God which may perhaps rouse the attentive minds of the little ones, but cannot fill them, as yet not capable of receiving them; while to minds of somewhat larger growth, and coming to a certain age of inner manhood, he gives in these words something whereby they may both be exercised and fed. You have heard it when it was read, and you remember how this discourse arose. For yesterday it was read, that "therefore the Jews sought to kill Jesus, because He not only broke the Sabbath, but also said that God was His Father, making Himself equal with God." This that displeased the Jews, pleased the Father. This, without doubt, pleases them too that honour the Son as they honour the Father; for if it does not please them, they will not be pleasing. For God will not be greater because it pleases thee, but thou wilt be less if it displeases thee. Now against this calumny of theirs, coming either of ignorance or of malice, the Lord speaks not at all what they can understand, but that whereby they may be agitated and troubled, and, on being troubled, it may be, seek the Physician. And He uttered what should be written, that it might afterwards be read even by us. Now we have seen what happened in the hearts of the Jews when they heard these words; what happens in ourselves when we hear them, let us more fully consider. For heresies, and certain tenets of perversity, ensnaring souls and hurling them into the deep, have not

sprung up except when good Scriptures are not rightly understood, and when that in them which is not rightly understood is rashly and boldy asserted. And so, dearly beloved, ought we very cautiously to hear those things for the understanding of which we are but little ones, and that, too, with pious heart and with trembling, as it is written, holding this rule of soundness, that we rejoice as in food in that which we have been able to understand, according to the faith with which we are imbued; and what we have not yet been able to understand, that we lay aside doubting, and defer the understanding of it for a time; that is, even if we do not yet know what it is, that still we doubt not in the least that it is good and true. And as for me, brethren, you must consider who I am that undertake to speak to you, and what I have undertaken: for I have taken upon me to treat of things divine, being a man; of spiritual things, being carnal; of things eternal, being a mortal. Also from me, dearly beloved, far be vain presumption, if my conversation would be sound in the house of God, "which is the Church of the living God, the pillar and foundation of the truth."[1] In proportion to my measure I take what I put before you: where it is opened, I see with you; where it is shut, I knock with you.

2. Now the Jews were moved and indignant: justly, indeed, because a man dared to make himself equal with God; but unjustly in this, because in the man they understood not the God. They saw the flesh, the God they knew not; they observed the habitation, of the inhabitant they were ignorant. That flesh was a temple, within it dwelt God. It was not the flesh that Jesus made equal to the Father, it was not the form of a servant that He compared to the Lord; not that which He became for us, but that which He was when He made us. For who Christ is (I speak to Catholics) you know, because you have rightly believed; not Word only, nor flesh only, but the Word was made flesh to dwell among us. I recite again concerning the Word what you know: "In the beginning was the Word, and the Word was with God, and the Word was God:" here is equality with the Father. But "the Word was made flesh, and dwelt among us." Than this flesh the

[1] 1 Tim. iii. 15.

Father is greater. Thus the Father is both equal and greater; equal to the Word, greater than the flesh; equal to Him by whom He made us, greater than He who was made for us. By this sound catholic rule, which you ought particularly to know, which you who know it hold fast, from which your faith ought not in any case to slip, which is to be wrested from your heart by no arguments of men, let us measure the things we do understand; and the things which, it may be, we do not understand, let us defer, to be hereafter measured by this rule, when we shall be competent to do this. We know Him, then, as equal to the Father, the Son of God, because we know Him in the beginning as God the Word. Why, then, sought the Jews to slay Him? "Because He not only broke the Sabbath, but also said that God was His Father, making Himself equal with God:" seeing the flesh, not seeing the Word. Let Him therefore speak against them, the Word through the flesh; let Him, the dweller within, speak for through His dwelling-place, that whoso can, shall know who He is that dwells within.

What saith He then to them? "Then answered Jesus, and said unto them," being indignant because He made Himself equal with God, "Verily, verily, I say unto you, The Son cannot do anything of Himself, but what He seeth the Father doing." What the Jews answered to these words is not written: and perhaps they said nothing. Certain, however, who wish to be esteemed Christians, are not silent, but from these words somehow conceive certain opinions in contradiction to us, which are not to be despised, both for their and for our sakes. The Arian heretics, namely, while they assert that the Son, who took upon Himself flesh, is less than the Father, not by the flesh, but before taking flesh, and not of the same substance as the Father, take a handle of misrepresentation from these words, and reply to us: "You see that the Lord Jesus, observing the Jews to be moved with indignation at his making himself equal to God the Father, subjoined such words as these, to show that he was not equal with God. For the Jews," say they, "were provoked against Christ, because he made himself equal with God; and Christ, wishing to cure them of this impression, and to show them that the Son is not equal to the Father, that is, to God, saith

this, as if he said, Why are ye angry? Why are ye indignant? I am not equal to God, since 'the Son cannot do anything of himself, except what he seeth the Father doing.' Now," say they, "he who 'cannot do anything of himself, but what he seeth the Father doing,' is surely less, not equal."

4. In this distorted and depraved rule of his own heart, let the heretic hear us, not as yet chiding, but still as it were inquiring, and let him explain to us what he thinks. For, I suppose, whoever thou art (for we may regard him as here present in person), thou dost hold with us, that "in the beginning was the Word." I do hold it, saith he. And that "the Word was with God"? This too, saith he, I hold. Proceed then, and hold the stronger saying that follows, that "the Word was God." Even this, says he, I hold: but yet, this, God the greater; that, God the less. Now this somehow smells of the pagan: I thought I was speaking with a Christian. If there is God the greater, and God the less, then we worship two Gods, not one God. Why, saith he; dost not thou, too, affirm two Gods, equal the one to the other? This I do not assert: for I understand this equality as implying therein also undivided love; and if undivided love, then perfect unity. For if the love that God put in men doth make of many hearts of men one heart, and doth make many souls of men into one soul, as it is written of them that believed and mutually loved one another, in the Acts of the Apostles, "They had one soul and one heart toward God:" if, therefore, my soul and thy soul become one soul, when we think the same thing and love one another, how much more must God the Father and God the Son be one God in the fountain of love!

5. But to these words, by which thy heart is disturbed, bend thy thought, and reflect with me on that which we were seeking out concerning the Word. We already hold that "the Word was God:" I join to this another thing, that, having said, "This was in the beginning with God," the evangelist immediately subjoined, "All things were made by Him." Now will I urge thee by questioning, now will I move thee against thyself, and sue thee against thyself: only

[1] Acts iv. 32.

keep this in memory concerning the Word, that "the Word was God, and all things were made by Him." Hear now the words by which thou wast moved to assert that the Son is less, forsooth, because He said, "The Son cannot of Himself do anything, but what He seeth the Father doing." Just so, saith he. Explain to me this a little: This is, I presume, how thou thinkest: that the Father doeth certain things, and the Son observes how the Father doeth, that He may also Himself be able to do those things which He seeth the Father doing. Thou hast set up two artisans, as it were: the Father and the Son just like master and learner, like as artisan fathers are wont to teach their sons their craft. Behold, I come down to thy carnal sense: for the moment I think as thou doest: let us see if this our conception finds an issue in harmony with the things which we have just now alike spoken and alike hold regarding the Word, that "the Word was God," and that "all things were made by Him." Suppose, then, the Father, as an artisan, doing certain works, and the Son as a learner, who "cannot of Himself do anything, but what He seeth the Father doing:" He keenly watches, in a manner, the Father's hands, that, as He seeth Him fashioning aught, so He may Himself in like manner fashion something similar by His own works. But the Father here doeth all those things that He doeth, and wishes the Son to give heed to Him, and to do the like also Himself; by whom doeth the Father? Come! now is the time for thee to stand to thy former opinion, which thou didst recite with me, and didst hold with me, that "in the beginning was the Word, and the Word was with God, and the Word was God, and all things were made by Him." But thou, after holding with me, that all things were made by the Word, dost again, with thy carnal wit and childish fancy, imagine with thyself God making something, and the Word giving heed; so that when God has made, the Word also may make the like. Now, what does God make without the Word? For if He doeth aught, then were not all things made by the Word; thou hast given up the position which thou didst hold. But if all things were made by the Word, correct what thou didst understand amiss. The Father made, and made only by the Word: in what way does the

Word give heed to see the Father making without the Word, what the Word may do in like manner? Whatever the Father hath made, He made it by the Word; else is it false that "all things were made by Him." But it is true that "all things were made by Him." Perhaps this did not seem enough for thee? Well, "and without Him was nothing made."

6. Withdraw, then, from this wisdom of the flesh, and let us inquire in what manner it is said, "The Son cannot of Himself do anything, but what He seeth the Father doing." Let us inquire, if we are worthy to apprehend. For I confess it is a great thing, and altogether difficult, to see the Father doing through the Son: not the Father and the Son doing each His particular works, but the Father doing every work whatsoever by the Son; so that not any works are done by the Father without the Son, or by the Son without the Father, because "all things were made by Him, and without Him was nothing made." These truths being most firmly established in the foundation of faith, what now is the nature of this "seeing"? Thou seekest, as I suppose, to know the Son doing: seek first to know the Son seeing. For what, in fact, saith He? "The Son cannot of Himself do anything, but what He seeth the Father doing." Note what He said, "but what He seeth the Father doing." The seeing comes first, the doing follows: He seeth in order to do. As for thee, why seekest thou at present to know how He doeth, whilst thou understandest not as yet how He seeth? Why runnest thou to that which comes later, leaving that which comes first? He declares Himself as seeing and doing, not doing and seeing; because "He cannot of Himself do anything, but what He seeth the Father doing." Wilt thou that I explain to thee how He doeth? Do thou explain to me how He seeth. If thou canst not explain this, neither can I that. If thou art not yet competent to understand this, neither am I to understand that. Wherefore let each of us seek, each knock, that each may merit to receive. Why dost thou, as if thou wert learned, unjustly blame me who am unlearned? I in respect of the doing, thou in respect of the seeing, being both unlearned, let us inquire of the Master, not

childishly wrangle in His school. We have already, however, learned together that "all things were made by Him." Therefore it is manifest that it is not a different kind of works that the Father doeth, that, seeing them, the Son may do other works like them; but the very same doeth the Father by the Son, because all things were made by the Word. Now, as to *how* God doeth, who knows? How made He, I will not say the world, but thine own eye, in thy carnal attachment to which thou comparest visible things with invisible? For thou conceivest of God such things as thou art wont to see with these eyes. But if God might be seen with these eyes, He would not have said, "Blessed are the pure in heart, for they shall see God." Accordingly, thou hast an eye of the body to see an artificer, but thou hast not yet the eye of the heart to see God: hence, what thou art wont to see in an artificer, thou wouldest transfer to God. Leave earthly things on the earth; set thy heart on high.

7. What then, beloved, are we going to explain that which we have asked, how the Word seeth, how the Father is seen by the Word, what the seeing of the Word is? I am not so bold, so rash, as to promise to explain this, for myself or for you: however I estimate your measure, still I know my own. Therefore, if you please, not to delay it longer, let us run over the passage, and see how carnal hearts are troubled by the words of the Lord; to this end troubled, that they may not continue in that which they hold. Let this be wrested from them, as some toy is wrested from children, with which they amuse themselves to their hurt, that, as persons of larger growth, they may have more profitable things planted in them, and may be able to make progress, instead of crawling on the earth. Arise, seek, sigh, pant with desire, and knock at what is shut. But if we do not yet desire, not yet earnestly seek, not yet sigh, we shall only be throwing pearls to all indiscriminately, or finding pearls ourselves, regardless of what kind. Wherefore, beloved, I would move a longing desire in your heart. Good character leads to right understanding: the kind of life leads to another kind of life. One kind of life is earthly, another is heavenly: there is a life of beasts, another of men, and another of angels. The life of beasts is

excited with earthly pleasures, seeks earthly pleasures alone, and grovels after them with immoderate desire: the life of angels is alone heavenly; the life of men is midway between that of angels and of beasts. If man lives after the flesh, he is on a level with the beasts; if he lives after the Spirit, he joins in the fellowship of angels. When thou livest after the Spirit, examine even in the angelic life whether thou be small or well-grown. For if thou art still a little one, the angels say to thee, "Grow: we feed on bread; thou art nourished with milk, with the milk of faith, that thou mayest come to the meat of sight." But if there be still a longing for filthy pleasures, if the thoughts be still of deceit, if lies are not avoided, if perjuries be heaped on lies, shall a heart so foul dare to say, "Explain to me how the Word sees;" even if I be able to do so, even if I myself now see? And further, though not perhaps of this character myself, and I am nevertheless far from this vision, how must that man be weighed down with earthly desires, who is not yet rapt with this desire from above! There is a wide difference between loathing and desiring; and again, between desiring and enjoying. If thou livest as do the beasts, thou loathest: the angels have full enjoyment. If, on the other hand, thou livest not as the beast, thou hast no longer loathing: something thou desirest, and dost not receive; thou hast, by the very desire, begun the life of the angels. May it grow in thee, and be perfected in thee; and mayest thou receive this, not of me, but of Him who made both me and thee!

8. Yet the Lord also has not left us to chance, since, in that He said, "The Son cannot of Himself do anything, but what He seeth the Father doing," He meant us to understand that the Father doeth, not some works which the Son may see, and the Son doeth other works after He has seen the Father doing; but that both the Father and Son do the very same works. For He goes on to say, "For what things soever He doeth, these also doeth the Son in like manner." Not after the Father hath done works, doeth the Son other works in like manner; but, "whatever He doeth, these also the Son doeth in like manner." If these the Son doeth which the Father doeth, then it is by the Son that the Father doeth: if

by the Son the Father doeth what He doeth, then the Father doeth not some, the Son others; but the works of the Father and of the Son are the same works. And how doeth the Son also the same? Both "the same," and "in like manner." In case you should think them the same, but in a different manner the "same," saith He, and "in like manner." And how could they be the same and not in like manner? Take an example, which I presume is not too big for you: when we write letters, they are first formed by our heart, then by our hand. Certainly: why otherwise have you all agreed, but because you perceived it to be so? It is as I have said, it is manifest to us all. The letters are made first by our heart, then by our body; the hand serves, the heart commands; both the heart and the hand make the same letters. Dost think the heart doeth some letters, the hand some others? The same indeed doeth the hand, but not in like manner: our heart forms them intelligibly, but our hand visibly. See how the same things are made, but not in like manner. Hence it was not enough for the Lord to say, "What things soever the Father doeth, these also the Son doeth;" He must add, "and in like manner." For what if thou shouldst understand this just as thou understandest whatever thy heart doeth, this also thy hand doeth, but in a different manner? Here, however, he added, "These also the Son doeth in like manner." If He both doeth these, and in like manner doeth, then awake; let the Jew be crushed, let the Christian believe, let the heretic be convinced: The Son is equal to the Father.

9. "For the Father loveth the Son, and showeth Him all things that Himself doeth." Here is that "showeth." "Showeth," as it were, to whom? Of course, as to one that sees. We return to that which we cannot explain, how the Word seeth. Behold, man was made by the Word; but man has eyes, ears, hands, divers members in the body: he is able by the eyes to see, by the ears to hear, by the hands to work; the members are diverse, their offices diverse. One member cannot do the office of another; yet, by reason of the unity of the body, the eye sees both for itself and for the ear, and the ear hears for itself and for the eye. Are we to suppose that something like this holds good in the Word, seeing all things

are by Him; and Scripture has said in the psalm, "Understand, ye brutish among the people; and ye fools, at length be wise. He that planted the ear, shall He not hear? And He that formed the eye, shall He not see?"[1] Hence, if the Word is He that formed the eye, for all things are by the Word; if the Word is He that planted the ear, for all things are by the Word: we cannot say the Word doth not hear, the Word doth not see; lest the psalm reprove us, and say, "Fools, at length be wise." Therefore, if the Word heareth and seeth, if the Son heareth and seeth, are we yet to search for eyes and ears in Him in separate places? Does He by one part hear, by another see; and cannot His ear do what His eye doth; and cannot His eye do what His ear can? Or is He not all sight, all hearing? Perhaps yes; nay, not perhaps, but truly yes; whilst, however, that seeing of His, and that hearing of His, is in a way far other than it is with us. Both to see and to hear exist together in the Word: seeing and hearing are not diverse things in Him; but hearing is sight, and sight is hearing.

10. And we, who see in one way, and hear in another way, how know we this? We return perhaps to ourselves, if we are not the transgressors to whom it is said, "Return, O transgressors, to your heart."[2] Return to your heart: why go from yourselves, and perish from yourselves? Why go the ways of solitude? You go astray by wandering: return ye. Whither? To the Lord. 'Tis quickly done: first return to thine own heart; thou hast wandered abroad an exile from thyself; thou knowest not thyself, and yet thou art asking by whom thou wast made! Return, return to thy heart, lift thyself away from the body: thy body is thy place of abode; thy heart perceives even by thy body. But thy body is not what thy heart is; leave even thy body, return to thy heart. In thy body thou didst find eyes in one place, ears in another place: dost thou find this in thy heart? Or hast thou not ears in thy heart? Else of what did the Lord say, "Whoso hath ears to hear, let him hear"?[3] Or hast thou not eyes in thy heart? Else of what saith the apostle, "The eyes of your heart being enlightened"?[4] Return to thy heart; see

[1] Ps. xciv. 8, 9. [2] Isa. xlvi. 8. [3] Luke viii. 8. [4] Eph. i. 18.

there what, it may be, thou canst perceive of God, for in it is the image of God. In the inner man dwelleth Christ, in the inner man art thou renewed after the image of God, in His own image recognise its Author. See how all the senses of the body bring intelligence to the heart within of what they have perceived abroad; see how many ministers the one commander within has, and what it can do by itself even without these ministers. The eyes report to the heart things black and white; the ears report to the same heart pleasant and harsh sounds; to the same heart the nostrils announce sweet odours and stenches; to the same heart the taste announces things bitter and sweet; to the same heart the touch announces things smooth and rough; and the heart declares to itself things just and unjust. Thy heart sees and hears and judges all other things perceived by the senses; and, what the senses do not aspire to, discerns things just and unjust, things evil and good. Show me the eyes, ears, nostrils, of thy heart. Diverse are the things that are referred to thy heart, yet are there not divers members there. In thy flesh, thou hearest in one place, seest in another; in thy heart, where thou seest, there thou hearest. If this be the image, how much more mightily He whose the image is! Therefore the Son both heareth and seeth; the Son is both the hearing itself and the seeing: to hear is to Him the same thing as "to be;" and to see is to Him the same thing as "to be." To see is not the same thing to thee as to be: for if thou lose thy sight, thou canst be; and if thou lose thy hearing, thou canst be.

11. Do we think we have knocked? Is there raised up within us something whereby we may even slightly conjecture whence light may come to us? It is my opinion, brethren, that when we speak of these things, and meditate upon them, we are exercising ourselves. And when we are exercising ourselves, and are as it were bent back again by our own weight to our customary thoughts, we are like weak-eyed persons, when they are brought forth to see the light, if perchance they had no sight at all before, and begin in some sort to recover their sight by the assiduous care of physicians. And when the physician would test the progress of recovery, he tries to show them something which they sought to see, but

could not while they were blind: and while the eyesight is now somewhat recovered, they are brought forth to the light; and as they see it, are beaten back in a manner by the very glare; and they answer the physician, as he points out the object, This moment I did see, but now I cannot. What then does the physician? He brings them back to their usual ways, and applies the eye-salve to nourish the longing for seeing that which was seen only for a moment, so that by the very longing he may cure more completely; and if any stinging salves are applied for the recovery of soundness, let the patient bear it bravely, and, inflamed with love of the light, say to himself, When will it be that with strong eyes I shall see what with sore and weak eyes I could not? He urges the physician, and begs him to heal him. Therefore, brethren, if, it may be, something like this has taken place in your hearts, if somehow you have raised your heart to see the Word, and, beaten back by its light, you have fallen back to your wonted ways; pray the Physician to apply sharp salves, the precepts of righteousness. There is that which thou mayest see, but not that whereby thou canst see. Thou didst not believe me before that there is that which thou mayest see: thou art now, as by the guidance of reason, brought to it: thou hast drawn near, strained thine eyes to see it, throbbed, and shrunk back. Thou knowest for certain that there is what thou mayest see, but that thou art not yet meet to see it. Therefore be healed. What are the eye-salves? Do not lie, do not swear falsely, do not commit adultery, do not steal, do not defraud. But thou art used to these, and it is with some pain thou art drawn away from old habits: this is what bites, but yet heals. For I tell thee freely, by fear of myself and of thee, if thou give up the healing, and scorn to become meet to enjoy this light, by weakness of thine eyes, thou wilt love darkness; and by loving darkness, wilt remain in darkness; and by remaining in darkness, wilt be cast even into outer darkness: there shall be weeping and gnashing of teeth. If the love of light has effected nothing in thee, let the fear of pain effect something.

12. I think I have spoken long enough, and yet I have not concluded the Gospel lesson: if I go on to declare what remains, I shall burden you, and I fear lest even what has

been drawn may be lost; therefore let this be enough for you now, beloved. We are debtors, not now, but always as long as we live; because we live for you. However, do you, by good living, comfort this life of ours, so weak, toilsome, and full of peril in this world; do not afflict and wear us out by your evil manners. For if, when offended with your evil life, we flee from you and separate ourselves from you, and no longer come to you, will ye not complain, and say, And if we were sick, ye might care for us; and if we were weak, ye might have visited us? Behold, we do care for you; behold, we do visit you; but let it not be with us as you have heard from the apostle, "I fear lest I have bestowed labour upon you in vain."[1]

[1] Gal. iv. 11.

TRACTATE XIX.

CHAPTER V. 19-30.

IN the former discourse, so far as the subject impressed us, and so far as our poverty of understanding attained to, we have spoken by occasion of the words of the Gospel, where it is written: "The Son cannot do anything of Himself, but what He seeth the Father doing,"—what it is for the Son—that is, the Word, for the Son is the Word—"to see;" and as all things were made by the Word, how it is to be understood that the Son first sees the Father doing, and then only Himself also doeth the things which He has seen done, seeing that the Father has done nothing except by the Son. For "all things were made by Him, and without Him was nothing made." We have not, however, delivered to you anything as fully explained, and that because we have not understood anything thus clearly set forth. For, indeed, speech sometimes fails even where the understanding makes way; how much more doth speech suffer defect, where the understanding has nothing perfect! Now, therefore, as the Lord gives us, let us briefly run over the passage, and even to-day complete the due task. Should there perchance remain somewhat of time or of strength, we will reconsider (so far as it may be practicable for us and with you) what it is for the Word "to see" and "to be shown to;" since, in fact, all that is here spoken is such that, if understood according to man's sense, carnally, the soul full of vain fancies makes for us only certain images of the Father and the Son, just as of two men, the one showing, the other seeing; the one speaking, the other hearing,—all which are idols of the heart. And if now at length idols have been cast down from their own temples, how much more ought they to be cast down from Christian hearts!

2. "The Son," saith He, "cannot do anything of Himself,

but what He sees the Father doing." This is true: hold this fast, while at the same time ye do not let slip what ye have gotten in the beginning of the Gospel, that "in the beginning was the Word, and the Word was with God, and the Word was God," and especially that all things were made by Him. Join this that ye have now heard to that hearing, and let both agree together in your hearts. Thus, "The Son cannot of Himself do anything, except what He seeth the Father doing," is yet in such wise that what the Father doeth, He doeth only by the Son, because the Son is His Word: and, "In the beginning was the Word, and the Word was with God, and the Word was God;" also, "All things were made by Him." For what things soever He doeth, the Son also doeth in like manner; not other things, but these; and not in a different, but in like manner.

3. "For the Father loveth the Son, and showeth Him all things that Himself doeth." To that which He said above, "except what He seeth the Father doing," seems to belong this also, "He showeth Him all things that Himself doeth." But if the Father doth show what He doeth, and the Son cannot do except the Father hath shown, and if the Father cannot show unless He hath done, it will follow that it is not through the Son that the Father doeth all things; moreover, if we hold it fixed and unshaken, that the Father doeth all by the Son, then He shows the Son before He doeth. For if the Father doth show to the Son after He has done, that the Son may do the things shown, which being shown were already done, then doubtless something there is that the Father doeth without the Son. But the Father doeth not anything without the Son, because the Son of God is God's Word, and all things were made by Him. It remains, then, that possibly what the Father is about to do, He shows as about to be done, that it may be done by the Son. For if the Son doeth those things which the Father showeth as already done, surely it is not by the Son that the Father hath done the things which He thus showeth. For they could not be shown to the Son unless they were first done, and the Son would not be able to do them unless they were first shown; therefore were they made without the Son. But yet it is a

true thing, "All things were made by Him;" therefore they were shown *before* they were made. But this we said must be put off, and returned to after briefly scanning the passage, if, as we said, some portion of time and of strength should remain to us for a reconsideration of the matters deferred.

4. Attend now to a wider and more difficult question. "And greater works than these," saith He, "will He show Him, that ye may marvel." "Greater than these." Greater than which? The answer readily occurs: than the cures of bodily diseases which ye have just heard. For the whole occasion of this discourse arose about the man who was thirty and eight years in infirmity, and was healed by the word of Christ; and in respect of this cure, the Lord could say, "Greater works than these He will show Him, that ye may marvel." For there are greater, and the Father will show them to the Son. It is not "hath shown," as of a thing past, but "will show," of a thing future; or, is about to show. Again a difficult question arises: Why, then, is there something with the Father that has not yet been shown to the Son? Is there something with the Father that was still hid from the Son when He spoke these words? For surely, if it be "will show," that is to say, "is about to show," then He has not yet shown; and He is about to show to the Son at the same time as to these persons, since it follows, "that ye may marvel." And this is a thing hard to see, how the Eternal Father doth show something, as it were in time, to the co-eternal Son, who knoweth all things that are with the Father.

5. But what are the greater works? For perhaps this is easy to understand. "For as the Father," saith He, "raiseth up the dead, and quickeneth them, even so the Son quickeneth whom He will." To raise the dead, then, are greater works than to heal the sick. But "as the Father raiseth the dead, and quickeneth them, so also the Son quickeneth whom He will." Hence, the Father some, the Son others? But all things are by Him: therefore the Son the same persons as the Father doth; since the Son doeth not other things and in a different manner, but "these" and in "like manner." Thus clearly it must be understood, and thus held. But keep in memory that "the Son quickeneth whom He will." Here,

too, know not only the power of the Son, but also the will. Both the Son quickeneth whom He will, and also the Father quickeneth whom He will—the Son the same persons as the Father; and hence the power of the Father and of the Son is the same, and also the will is the same. What follows then? "For the Father judgeth not any man, but hath given all judgment to the Son, that all men may honour the Son, even as they honour the Father:" this He subjoined, as rendering a reason of the foregoing sentence. A great question comes before us; give it your earnest attention. The Son quickeneth whom He will, the Father quickeneth whom He will; the son raiseth the dead, just as the Father raiseth the dead. And further, "the Father judgeth not any man." If the dead must be raised in the judgment, how can it be said that the Father raiseth the dead, if He judgeth not any man, since "He hath given all judgment to the Son"? But in that judgment the dead are raised; some rise to life, others to punishment. If the Son doeth all this, but the Father not, inasmuch as "He judgeth not any man, but hath given all judgment to the Son," it will appear contrary to what has been said, viz., "As the Father raiseth up the dead, and quickeneth them, so also the Son quickeneth whom He will." Consequently the Father and the Son raise together; if they raise together, they quicken together: hence they judge together. How, then, is that true, "For the Father judgeth not any man, but hath given all judgment to the Son"? Meanwhile let the questions now proposed engage your minds; the Lord will cause that, when solved, they will delight you. For so it is, brethren: every question, unless it stirs the mind to reflection, will not give delight when explained. May the Lord Himself then follow with us, in case He may perhaps reveal Himself somewhat in those matters which He foldeth up. For He foldeth up His light with a cloud; and it is difficult to fly like an eagle above every obscure mist with which the whole earth is covered, and to behold the most serene light in the words of the Lord. In case, then, He may perhaps dissipate our darkness with the heat of His rays, and deign to reveal Himself somewhat in the sequel, let us, deferring these questions, look at what follows.

6. "Whoso honoureth not the Son, honoureth not the Father that sent Him." This is a truth, and is plain. Since, then, "all judgment hath He given to the Son," as He said above, "that all may honour the Son, even as they honour the Father," what if there be those who honour the Father and honour not the Son? It cannot be, saith He: "Whoso honoureth not the Son, honoureth not the Father that sent Him." One cannot therefore say, I honoured the Father, because I knew not the Son. If thou didst not yet honour the Son, neither didst thou honour the Father. For what is honouring the *Father*, unless it be in that He hath a Son? It is one thing when thou are taught to honour God in that He is God; but another thing when thou art taught to honour Him in that He is *Father*. When thou art taught to honour Him in that He is God, it is as the Creator, as the Almighty, as the Spirit supreme, eternal, invisible, unchangeable, that thou art led to think of Him; but when thou art taught to honour Him in that He is *Father*, it is the same thing as to honour the Son; because *Father* cannot be said if there be not a Son, as neither can *Son* if there be not a Father. But lest, it may be, thou honourest the Father indeed as greater, but the Son as less,—as thou mayest say to me, "I do honour the Father, for I know that He has a Son; nor do I err in the name *Father*, for I do not understand Father without Son, and yet the Son also I honour as the less,"—the Son Himself sets thee right, and recalls thee, saying, "that all may honour the Son," not in a lower degree, but "as they honour the Father." Therefore, "whoso honoureth not the Son, honoureth not the Father that sent Him." "I," sayest thou, "wish to give greater honour to the Father, less to the Son." Therein thou takest away honour from the Father, wherein thou givest less to the Son. For, being thus minded, it must really seem to thee that the Father either would not or could not beget a Son equal to Himself: if He would not, He lacked the will; if He could not, He lacked the ability. Dost thou not therefore see that, being thus minded, wherein thou wouldst give greater honour to the Father, therein thou art reproachful to the Father? Wherefore, so honour the Son as thou honourest the Father, if thou wouldest honour both the Father and the Son.

7. "Verily, verily, I say unto you, Whoso heareth my word, and believeth on Him that sent me, hath eternal life, and cometh not into judgment, but is passed," not *is passing* now, but is already passed, "from death into life." And mark this, "Whoso heareth my word, and"—He says not, believeth me, but—"believeth Him that sent me." Let him hear the word of the Son, that he may believe the Father. Why heareth Thy word, and yet believeth another? When we hear any one's word, is it not him that utters the word we believe? is it not to him who speaks we lend our faith? What, then, did He mean, saying, "Whoso heareth my word, and believeth Him that sent me," if it be not this, because "His word is in me"? And what is "heareth my word," but "heareth me"? So, too, "believeth Him that sent me," because, believing Him, he believeth His word; but again, believing His word, he believeth me, because I am the Word of the Father. There is therefore peace in the Scriptures, and all things duly disposed, and in no way clashing. Cast away, then, contention from thy heart; understand the harmony of the Scriptures. Dost thou think that the Truth should speak things contrary to itself?

8. "Whoso heareth my word, and believeth Him that sent me, hath eternal life, and cometh not into judgment, but is passed from death unto life." You remember what we laid down above, that "as the Father raiseth up the dead, and quickeneth them, so also the Son quickeneth whom He will." He is beginning already to reveal Himself; and behold, even now, the dead are rising. For "whoso heareth my word, and believeth Him that sent me, hath eternal life, and will not come into judgment." Prove that he has risen again. "But is passed," saith He, "from death unto life." He that is passed from death unto life, has surely without any doubt risen again. For he could not pass from death to life, unless he were first in death and not in life; but when he will have passed, he will be in life, and not in death. He was therefore dead, and is alive again; he was lost, but is found.[1] Hence a resurrection does take place now, and men pass from a death to a life; from the death of infidelity to the life of faith; from

[1] Luke xv. 32.

the death of falsehood to the life of truth; from the death of iniquity to the life of righteousness. There is, therefore, that which is a resurrection of the dead.

9. May He open the same more fully, and dawn upon us as He begins to do! "Verily, verily, I say unto you, The hour is coming, and now is." We did look for a resurrection of the dead in the end, for so we have believed; yea, not we looked, but are manifestly bound to look for it: for it is not a false thing we believe, when we believe that the dead will rise in the end. When the Lord Jesus, then, was willing to make known to us *a* resurrection of the dead before *the* resurrection of the dead, it is not as that of Lazarus,[1] or of the widow's son,[2] or of the ruler of the synagogue's daughter,[3] who were raised to die again (for in their case there was *a* resurrection of the dead before *the* resurrection of the dead); but, as He says here, "hath," says He, "eternal life, and cometh not into judgment, but is passed from death into life." To what life? To life eternal. Not, then, as the body of Lazarus: for he indeed passed from the death of the tomb to the life of men, but not to life eternal, seeing he was to die again; whereas the dead, that are to rise again at the end of the world, will pass to eternal life. When our Lord Jesus Christ, then, our heavenly Master, the Word of the Father, and the Truth, was willing to represent to us *a* resurrection of the dead to eternal life before *the* resurrection of the dead to eternal life, "The hour cometh," saith He. Doubtless thou, imbued with a faith of the resurrection of the flesh, didst look for the hour of the end of the world, which, that thou shouldst not look for here, He added, "and now is." Therefore He saith not this, "The hour cometh," of that last hour, when "at the command and the voice of the archangel and the trump of God, the Lord Himself shall descend from heaven, and the dead in Christ shall rise first; then we who are alive and remain shall be caught up together with them in the clouds, to meet Christ in the air: and so shall we be ever with the Lord."[4] That hour will come, but is not now. But consider what this hour is: "The hour cometh, and now is." What happens in that hour? What, but a resurrection of the dead? And what kind of

[1] John xi. 43. [2] Luke vi. 14. [3] Matt. v. 41. [4] 1 Thess. iv. 15, 16.

resurrection? Such that they who rise live for ever. This will be also in the last hour.

10. What then? How do we understand these two resurrections? Do we, it may be, understand that they who rise now will not rise then; that the resurrection of some is now, of some others then? It is not so. For we have risen in this resurrection, if we have rightly believed; and we ourselves, who have already risen, are looking for another resurrection in the end. Moreover, both now are we risen to eternal life, if we perseveringly continue in the same faith; and then, too, we shall rise to eternal life, when we shall be made equal with the angels.[1] But let Himself distinguish and open up what we have made bold to speak; how there happens to be a resurrection before a resurrection, not of different but of the same persons; nor like that of Lazarus, but into eternal life. He will open it clearly. Hear ye the Master, while dawning upon us, and as our Sun gliding in upon our hearts; not such as the eyes of flesh desire to look upon, but on whom the eyes of the heart fervently long to be opened. To Him, then, let us give ear: "Verily, verily, I say unto you, The hour cometh, and now is, when the dead"—you see that a resurrection is asserted—"shall hear the voice of the Son of God; and they that hear shall live." Why hath He added, "they that hear shall live"? Why, could they hear unless they lived? It would have been enough, then, to say, "The hour cometh, and now is, when the dead shall hear the voice of the Son of God." We should immediately understand them to be living, since they could not hear unless they lived. No, saith He, not because they live they hear; but by hearing they come to life again: "Shall hear, and they that hear shall live." What, then, is "shall hear," but "shall obey"? For, as to the hearing of the ear, not all who hear shall live. Many, indeed, hear and do not believe; by hearing and not believing, they obey not; by not obeying, they live not. And so here, they that "shall hear" are they that "shall obey." They that obey, then, shall live: let them be sure and certain of it, *shall live*. Christ, the Word of God, is preached to us; the Son of God, by whom all things were made, who,

[1] Luke xx. 36

for the dispensation's sake, surely took flesh, was born of a virgin, was an infant in the flesh, a young man in the flesh, suffering in the flesh, dying in the flesh, rising again in the flesh, ascending in the flesh, promising a resurrection to the flesh, promising a resurrection to the mind—to the mind before the flesh, to the flesh after the mind. Whoso heareth and obeyeth, shall live; whoso heareth and obeyeth not, that is, heareth and despiseth, heareth and believeth not, shall not live. Why shall not live? Because he heareth not. What is "heareth not"? Obeyeth not. Thus, then, "they that hear shall live."

11. Turn your thoughts now to what we said had to be deferred, that it may now, if possible, be opened. Concerning this very resurrection He immediately subjoined, "For as the Father hath life in Himself, even so hath He given to the Son to have life in Himself." What means that, "The Father hath life in Himself"? Not elsewhere hath He life but in Himself. His living, in fact, is in Him, not from elsewhere, nor derived from another. He does not, as it were, borrow life, nor, as it were, become a partaker of life, of a life which is not what Himself is; but "hath life in Himself," so that the very life is to Him His very self. If I should be able yet further in some small measure to speak from this matter, by proposing examples for informing your understanding, will depend on God's help and the piety of your attention. God lives, and the soul also lives; but the life of God is unchangeable, the life of the soul is changeable. In God is neither increase nor decrease; but He is the same always in Himself, is ever as He is: not in one way now, in another way hereafter, in some other way before. But the life of the soul is exceedingly various: it lived foolish, it lives wise; it lived unrighteous, it lives righteous; now remembers, now forgets; now learns, now cannot learn; now loses what it had learned, now apprehends what it had lost. The life of the soul is changeable. And when the soul lives in unrighteousness, that is its death; when again it becomes righteous, it becomes partaker of another life, which is not what itself is, inasmuch as by rising up to God, and cleaving to God, of Him it is justified. For it is said, "To him that believeth on Him that justifieth the ungodly,

his faith is counted for righteousness."[1] By forsaking God, it becomes unrighteous; by coming to Him, it is made righteous. Does it not seem to thee as it were something cold, which, when brought near the fire, grows warm; when removed from the fire, grows cold? A something dark, which, brought near the light, grows bright; when removed from the light, grows dark? Something such is the soul: God is not any such thing. Moreover, man may say that he has light now in his eyes. Let thine eyes say then, if they can, as by a voice of their own, "We have light in ourselves." I answer: Not correctly do you say that you have light in yourselves: you have light, but in the heaven; you have light, but in the moon, in candles, if it happen to be night, not in yourselves: for, being shut, you lose what you perceive when open. Not in yourselves have you light; keep the light if you can when the sun is set: 'tis night, enjoy the light of night; keep the light when the candle is withdrawn; but since you remain in darkness when the candle is withdrawn, you have not light in yourselves. Consequently, to have light in oneself is not to need light from another. Behold, whoso understands wherein He shows that the Son is equal with the Father, when He saith, "As the Father hath life in Himself, so hath He given to the Son also to have life in Himself;" that there may be only this difference between the Father and the Son, that the Father hath life in Himself, which none gave Him, whilst the Son hath life in Himself which the Father gave.

12. But here also arises a cloud that must be scattered. Let us not lose heart, let us strive in earnest. Here are pastures of the mind; let us not disdain them, that we may live. Behold, sayest thou, thyself confessest that the Father hath given life to the Son, that He may have life in Himself, even as the Father hath life in Himself; that the Father not lacking, the Son may not lack; that as the Father is life, so the Son may be life; and both united one life, not two lives; because God is one, not two Gods; and this same is *to be life*. How, then, is the Father said to have *given* life to the Son? Not so as if the Son had been without life before, and received life from the Father that He might live; for if it were so, He

[1] Rom. iv. 5.

would not have life in Himself. Behold, I was speaking of the soul. The soul exists; though it be not wise, though it be not righteous, though it be not godly, it is soul. It is one thing for it to be soul, but another thing to be wise, to be righteous, to be godly. Something there is, then, in which it is not yet wise, not yet righteous, not yet godly. Nevertheless it is not therefore nothing, it is not therefore non-life; for it shows itself to be alive by certain of its own actions, although it does not show itself to be wise, godly, or righteous. For if it were not living it would not move the body, would not command the feet to walk, the hands to work, the eyes to look, the ears to hear; would not open the mouth for speaking, nor move the tongue to distinction of speech. So, then, by these operations it shows itself to have life, and to be something which is better than the body. But does it in any wise show itself by these operations to be wise, godly, or righteous? Do not the foolish, the wicked, the unrighteous, walk, work, see, hear, speak? But when the soul rises to something which itself is not, which is above itself, and from which its being is, then it gets wisdom, righteousness, holiness, which so long as it was without, it was dead, and did not have the life by which itself should live, but only that by which the body was quickened. For that in the soul by which the body is quickened is one thing, that by which the soul itself is quickened is another. Better, certainly, than the body is the soul, but better than the soul itself is God. The soul, even if it be foolish, ungodly, unrighteous, is the life of the body. But since its own life is God, just as it supplies vigour, comeliness, activity, the functions of the limbs to the body, while it exists in the body; so, in like manner, while God, its life, is in the soul, He supplies to it wisdom, godliness, righteousness, charity. Accordingly, what the soul supplies to the body, and what God supplies to the soul, are of a different kind: the soul quickens and is quickened. It quickens while dead, even if itself is not quickened. But when the word comes, and is poured into the hearers, and they not only hear, but are made obedient, the soul rises from its death to its life—that is, from unrighteousness, from folly, from ungodliness, to its God, who is to it wisdom, righteousness, light. Let it rise to Him, and be enlightened by Him.

"Come near," saith he, "to Him." And what shall we have? "And be enlightened."[1] If, therefore, by "coming to" ye are enlightened, and by "departing from" ye become darkened, your light was not in yourselves, but in your God. Come to Him that ye may rise again: if ye depart from Him, ye shall die. If by coming to Him ye live, and by departing from Him die, your life was not in yourselves. For the same is your life which is your light. "Because with Thee is the fountain of life, and in Thy light we shall see light."[2]

13. Not, then, in like manner as the soul is one thing before it is enlightened, and becomes a better thing when it is enlightened, by participation of a better; not so, I say, was the Word of God, the Son of God, something else before He received life, that He should have life by participation; but He has life in Himself, and is consequently Himself the very life. What is it, then, that He saith, "hath given to the Son to have life in Himself"? I would say it briefly, He *begot* the Son. For it is not that He existed without life, and *received* life, but He *is* life by being begotten. The Father is life not by being begotten; the Son is life by being begotten. The Father is of no father; the Son is of God the Father. The Father in His being is of none; but in that He is Father, 'tis because of the Son. But the Son also, in that He is Son, 'tis because of the Father: in His being, He is of the Father. This He said, therefore: "hath given life to the Son, that He might have it in Himself." Just as if He were to say, "The Father, who is life in Himself, begat the Son, who should be life in Himself." Indeed, He would have this *dedit* (hath given) to be understood for the same thing as *genuit* (hath begotten). It is like as if we said to a person, "God hath given thee being." To whom? If to some one already existing, then He gave him not being, because he who could receive existed before it was given him. When, therefore, thou hearest it said, "He gave thee being," thou wast not in being to receive, but thou didst receive, that thou shouldst be by coming into existence. The builder gave to this house that it should be. But what did he give to it? He gave it to be a house. To what did he give? To this house. Gave it what? To be

[1] Ps. xxxiii. 5. [2] Ps. xxxv. 10.

a house. How could he give to a house that it should be a house? For if the house was, to what *did he give* to be a house, when the house existed already? What, then, does that mean, "gave it to be a house"? It means, he brought to pass that it should be a house. Well, then, what gave He to the Son? Gave Him to be the Son, begot Him to be life—that is, "gave Him to have life in Himself," that He should be the life not needing life, that He may not be understood as having life by participation. For if He had life by participation, He might, by losing, be without life. Do not take, nor think, nor believe this to be possible respecting the Son. Wherefore the Father continues the life, the Son continues the life: the Father, life in Himself, not from the Son; the Son, life in Himself, but from the Father. Begotten of the Father, that He might live in Himself; but the Father, not begotten, life in Himself. Nor did He beget the Son less than Himself to become equal by growth. For surely He by whom, being perfect, the times were created, was not assisted by time towards His own perfection. Before all time, He is co-eternal with the Father. For the *Father* has never been without the Son; but the Father is eternal, therefore also the Son co-eternal. Soul, what of thee? Thou wast dead, didst lose life; hear then the Father through the Son. Arise, take to thee life, that in Him who has life in Himself thou mayest receive the life which is not in thee. He that giveth thee life, then, is the Father and the Son; and the first resurrection is accomplished when thou risest to partake of the life which thou art not thyself, and by partaking art made living. Rise from thy death to thy life, which is thy God, and pass from death to eternal life. For the Father hath eternal life in Himself; and unless He had begotten such a Son as had life in Himself, it could not be that as the Father raiseth up the dead, and quickeneth them, so also the Son should quicken whom He will.

14. But what of that resurrection of the body? For these who hear and live, whence live, except by hearing? For "the friend of the Bridegroom standeth and heareth Him, and rejoiceth greatly because of the Bridegroom's voice:"[1] not

[1] John iii. 29.

because of his own voice; that is to say, they hear and live by partaking, not by coming into being; and all that hear live, because all that obey live. Tell us something, O Lord, also of the resurrection of the flesh; for there have been those who denied it, asserting that this is the only resurrection which is wrought by faith. Of which resurrection the Lord has just now made mention, and inflamed our desire, because "the dead shall hear the voice of the Son of God, and shall live." It is not *some* of those who hear shall live, and *others* shall die; but "all that hear shall live," because all that obey shall live. Behold, we see a resurrection of the mind; let us not therefore let go our faith of the resurrection of the flesh. And unless Thou, O Lord Jesus, declare to us this, whom shall we oppose to those who assert the contrary? For truly all sects that have undertaken to engraft any religion upon men have allowed this resurrection of minds; otherwise, it might be said to them, If the soul rise not, why speakest thou to me? What meanest thou to do in me? If thou dost not make of the worse a better, why speakest thou? If thou dost not make a righteous of the unrighteous, why speakest thou? But if thou dost make righteous of the unrighteous, godly of the ungodly, wise of the foolish, thou confessest that my soul doth rise again, if I comply with thee and believe. So, then, all those that have founded any sect, even of false religion, while they wished to be believed, could not but admit this resurrection of minds: all have agreed concerning this; but many have denied the resurrection of the flesh, and affirmed that the resurrection had taken place already in faith. Such the apostle resisteth, saying, "Of whom is Hymeneus and Philetus, who concerning the truth have erred, saying that the resurrection hath taken place already, and overthrow the faith of some."[1] They said that the resurrection had taken place already, but in such manner that another was not to be expected; and they blamed people who were looking for a resurrection of the flesh, just as if the resurrection which was promised were already accomplished in the act of believing, namely, in the mind. The apostle censures these. Why does he censure them? Did they not affirm

[1] 2 Tim. ii. 17, 18.

what the Lord spoke just now: "The hour cometh, and now is, when the dead shall hear the voice of the Son of God, and they that hear shall live"? But, saith Jesus to thee, it is of the life of minds that I am hitherto speaking: I am not yet speaking of the life of bodies; but I speak of the life of that which is the life of bodies, that is, of the life of souls, in which the life of bodies exists. For I know that there are bodies lying in the tombs; I know also that your bodies will lie in the tombs. I am not speaking of that resurrection, but I speak of this; in this, rise ye again, lest ye rise to punishment in that. But that ye may know that I speak also of that, what do I add? "For as the Father hath life in Himself, even so hath He given to the Son to have life in Himself." This life which the Father is, which the Son is, to what does it pertain? To the soul or to the body? It is not surely the body that is sensible of that life of wisdom, but the rational mind. For not every soul hath capacity to apprehend wisdom. A brute beast, in fact, has a soul; but the soul of the brute beast cannot apprehend wisdom. It is the human soul, then, that can perceive this life which the Father hath in Himself, and hath given to the Son to have in Himself; because that is "the true light which enlighteneth," not every soul, but "every man coming into this world." When, therefore, I speak to the mind itself, let it hear, that is, let it obey and live.

15. Wherefore, keep not silent, O Lord, concerning the resurrection of the flesh; lest men believe it not, and we continue reasoners, not preachers. But "as the Father hath life in Himself, even so hath He given to the Son to have life in Himself." Let them that hear, understand; let them believe that they may understand; let them obey that they may live. And that they may not suppose that the resurrection is finished here, let them hear this further: "and hath given Him authority to execute judgment also." Who hath given? The Father. To whom hath He given? To the Son; namely, to whom He gave to have life in Himself, to the same hath He given authority to execute judgment. "Because He is the Son of man." For this is the Christ, both Son of God and Son of man. "In the beginning was the Word, and the Word

was with God, and the Word was God. This was in the beginning with God." Behold, how He hath given Him to have life in Himself! But because "the Word was made flesh, and dwelt among us," was made man of the Virgin Mary, He is the Son of man. What, therefore, hath He received as Son of man? Authority to execute judgment. What judgment? That in the end of the world. Then also there will be a resurrection, but a resurrection of bodies. So, then, God raiseth up souls by Christ, the Son of God; bodies He raiseth up by the same Christ, the Son of man. "Hath given Him authority." He should not have this authority did He not receive it; and He should be a man without authority. But the same who is Son of God is also Son of man. For by adhering to the unity of person, the Son of man with the Son of God is made one person, and the Son of God is the same person which the Son of man is. But what characteristic it has, and wherefore, must be distinguished. The Son of man has soul and body. The Son of God, which is the Word of God, has man, as the soul has body. And just as soul having body does not make two persons, but one man; so the Word, having man, maketh not two persons, but one Christ. What is man? A rational soul, having a body. What is Christ? The Word of God, having man. I see of what things I speak, who I the speaker am, and to whom I am speaking.

16. Now hear concerning the resurrection of bodies, not me, but the Lord about to speak, on account of those who have risen again by a resurrection from death, by cleaving to life. To what life? To a life which knows not death. Why knows not death? Because it knows not mutability. Why knows not mutability? Because it is life in itself. "And hath given Him authority to execute judgment, because He is the Son of man." What judgment, what kind of judgment? "Marvel not at this" which I have said,—gave Him authority to execute judgment,—"for the hour is coming." He does not add, "and now is:" therefore He means to make known to us a certain hour in the end of the world. The hour is now that the dead rise, the hour will be in the end of the world that the dead rise: but that they rise now in the mind,

then in the flesh; that they rise now in the mind by the Word of God, the Son of God; then in the flesh by the Word of God made flesh, the Son of man. For it will not be the Father Himself that will come to judgment, notwithstanding the Father doth not withdraw Himself from the Son. How, then, is it that the Father Himself will not come? In that He will not *be seen* in the judgment. "They shall look on Him whom they pierced."[1] That form which stood before the judge, will be Judge: that form will judge which was judged; for it was judged unjustly, it will judge justly. There will come the form of a servant, and that same will be apparent. For how could the form of God be made apparent to the just and to the unjust? If the judgment were to be only among the just, then the form of God might appear as to the just. But because the judgment is to be of the just and of the unjust, and that it is not permitted to the wicked to see God,—for "blessed are the pure in heart, for they shall see God,"[2]—such a Judge will appear as may be seen by those whom He is about to crown, and by those whom He is about to condemn. Hence the form of a servant will be seen, the form of God will be hid. The Son of God will be hid in the servant, and the Son of man will be manifest, because to Him "hath He given authority to execute judgment, because He is the Son of man." And because He alone will appear in the form of a servant, but the Father not, since He has not taken upon Him the form of a servant; for that reason He saith above: "The Father judgeth not any man, but hath given all judgment to the Son." Rightly then had it been deferred, that the propounder might Himself be the interpreter. For before it was hidden; now, as I think, it is already manifest, that "He gave Him authority to execute judgment," that "the Father judgeth not any man, but hath given all judgment to the Son:" because the judgment is to be by that form which the Father hath not. And what kind of judgment? "Marvel not at this, for the hour is coming:" not that which now is, for the souls to rise; but that which is to be, for the bodies to rise.

17. Let Him declare this more distinctly, that the heretical denier of the resurrection of the body may not find a pretext

[1] John xix. 37. [2] Matt. v. 8.

for sophistical cavil, although the meaning already shines out clearly. When it was said above, "The hour is coming," He added, "and now is;" but just now, "The hour is coming," He has not added, "and now is." Let Him, however, by the open truth, burst asunder all handles, all loops and pegs of sophistical attack, all the nooses of ensnaring objections. "Marvel not at this: for the hour is coming, in which all that are in the graves." What more evident? what more distinct? Bodies are in the graves; souls are not in the graves, either of just or of unjust. The soul of the just man was in the bosom of Abraham; the unjust man's soul was in hell, tormented: neither the one nor the other was in the grave. Above, when He saith, "The hour is coming, and now is," I beseech you give earnest heed. Ye know, brethren, that we get the bread of the belly with toil; with how much greater toil the bread of the mind! With labour you stand and hear, but with greater we stand and speak. If we labour for your sake, you ought to labour with us for your own sake. Above, then, when He said, "The hour is coming," and added, "and now is," what did He subjoin? "When the dead shall hear the voice of the Son of God, and they that hear shall live." He did not say, "All the dead shall hear, and they that hear shall live;" for He meant the unrighteous to be understood. And is it so, that all the unrighteous obey the gospel? The apostle says openly, "But not all obey the gospel."[1] But they that hear shall live, because all that obey the gospel shall pass to eternal life by faith: yet all do not obey; and this is now. But certainly, in the end, "All that are in the graves," both the just and the unjust, "shall hear His voice, and come forth." How is it He would not say, "and shall live"? All, indeed, will come forth, but all will not live. For in that which He said above, "And they that hear shall live," He meant it to be understood that there is in that very hearing and obeying an eternal and blessed life, which not all that shall come forth from the graves will have. Here, then, both in the mention of graves, and by the expression of a "coming forth" from the graves, we openly understand a resurrection of bodies.

18. "All shall hear His voice, and shall come forth." And

[1] Rom. x. 16.

where is judgment, if all shall hear and all shall come forth? It is as if all were confusion; I see no distinguishing. Certainly Thou hast received authority to judge, because Thou art the Son of man: behold, Thou wilt be present in the judgment; the bodies will rise again; but tell us something of the judgment itself, that is, of the separation of the evil and the good. Hear this further, then: "They that have done good into the resurrection of life; they that have done evil into the resurrection of judgment." When above He spoke of a resurrection of minds and souls, did He make any distinction? No, for all "that hear shall live;" because by hearing, viz. by obeying, shall they live. But certainly not all will go to eternal life by rising and coming forth from the graves,—only they that have done well; and they that have done ill, to judgment. For here He has put judgment for punishment. There will also be a separation, not such as there is now. For now we are separated, not by place, but by character, affections, desires, faith, hope, charity. Now we live together with the unjust, though the life of all is not the same: in secret we are distinguished, in secret we are separated; as grain on the floor, not as grain in the granary. On the floor, grain is both separated and mixed: separated, because severed from the chaff; mixed, because not yet winnowed. Then there will be an open separation; a distinguishing of life just as of the character, a separation as there is in wisdom, so also will there be in bodies. They that have done well will go to live with the angels of God; they that have done evil, to be tormented with the devil and his angels. And the form of a servant will pass away. For to this end He had manifested Himself, that He might execute judgment. After the judgment, He shall go hence, will lead with Him the body of which He is the head, and deliver up the kingdom of God.[1] Then will openly be seen that form of God which could not be seen by the wicked, to whose vision the form of a servant must be shown. He says also in another place on this wise: "These shall go away into everlasting burning" (speaking of certain on the left), "but the just into life eternal;"[2] of which life He says in another place: "And this is eternal life, that they may know

[1] 1 Cor. xv. 24. [2] Matt. xxv. 46.

Thee the one true God, and Jesus Christ whom Thou hast sent."[1] Then will He be there manifested, "who, being in the form of God, thought it not robbery to be equal with God."[2] Then He will manifest Himself, as He has promised to manifest Himself to them that love Him. For "he that loveth me," saith He, "keepeth my commandments; and he that loveth me shall be loved of my Father; and I will love him, and will manifest myself to him."[3] He was present in person with those to whom He was speaking: but they saw the form of a servant, they did not see the form of God. They were being led on His own beast to His dwelling to be healed; but now being healed, they will see, because, saith He, "I will manifest myself to him." How is He shown equal to the Father? When He says to Philip, "He that seeth me seeth my Father also."[4]

19. "I cannot of myself do anything: as I hear, I judge: and my judgment is just." Else we might have said to Him, "Thou wilt judge, and the Father will not judge, for 'all judgment hath He given to the Son;' it is not, therefore, according to the Father that Thou wilt judge." Hence He added, "I cannot of myself do anything: as I hear, I judge: and my judgment is just; because I seek not my own will, but the will of Him that sent me." Undoubtedly the Son quickeneth whom He will. He seeketh not His own will, but the will of Him that sent Him. Not my own, my proper will; not mine, not the Son of man's; not mine to resist God. For men do their own will, not God's, when they do what they list, not what God commands; but when they do what they list, so as yet to follow God's will, they do not their own will, notwithstanding they do what they list to do. Do what thou art bidden willingly, and thus shalt thou both do what thou willest, and also not do thine own will, but His that biddeth.

20. What then? "As I hear, I judge." The Son "heareth," and the Father "showeth" to Him, and the Son seeth the Father doing. But we had deferred these matters, in order to handle them, so far as might lie in our abilities, with somewhat greater plainness and fulness, should time and

[1] John xvii. 3. [2] Phil. ii. 6. [3] John xiv. 21. [4] John xiv. 19.

strength remain to us after finishing the perusal of the passage. If I say that I am able to speak yet further, you perhaps are not able to go on hearing. Again, perhaps, in your eagerness to hear, you say, "We are able." Better, then, that I should confess my weakness, that, being already fatigued, I am not able to speak longer, than that, when you are already sated, I should continue to pour into you what you cannot well digest. Then, as to this promise, which I deferred until to-day, should there be an opportunity, hold me, with the Lord's help, your debtor until to-morrow.

TRACTATE XX.

Chapter V. 19.

1. THE words of our Lord Jesus Christ, especially those recorded by the Evangelist John,—who not without cause leaned on the Lord's bosom, that he might drink in the secrets of that higher wisdom, and by evangelizing give forth again what by loving he had drunk in,—are so secret and profound of understanding, that they trouble all who are perverse of heart, and exercise all who are in heart upright. Wherefore, beloved, give heed to these few words that have been read. Let us see if in any wise we can, by His own gift and help who has willed His words to be recited to us, which at that time were heard and committed to writing that they might now be read, what He means in what ye have now heard Him say: "Verily, verily, I say unto you, The Son cannot of Himself do anything, but what He seeth the Father doing: for what things soever the Father doeth, these same the Son also doeth in like manner."

2. Now you need to be reminded whence this discourse arose, by reason of what precedes this passage, where the Lord had cured a certain man among those who were lying in the five porches of that pool of Solomon, and to whom He had said, "Take up thy bed, and go unto thy house." But this He had done on the Sabbath; and hence the Jews, being troubled, were falsely accusing Him as a destroyer and transgressor of the law. He then said to them, "My Father worketh even until now, and I work."[1] For they, taking the observance of the Sabbath in a carnal sense, fancied that God had, as it were, slept after the labour of framing the world even to this day; and that therefore He had sanctified that day, from which He began to rest as from labour. Now, to

[1] John v. 17.

our fathers of old there was ordained a sacrament of the Sabbath,[1] which we Christians observe spiritually, in abstaining from every servile work, that is, from every sin (for the Lord saith, "Every one that committeth sin is the servant of sin"), and in having rest in our heart, that is, spiritual tranquillity. And although in this life we strive after this rest, yet not until we have departed this life shall we attain to that perfect rest. But the reason why God is said to have rested is, that He made no creature after all was finished. Moreover, the Scripture called it rest, to admonish us that after good works we shall rest. For thus we have it written in Genesis, "And God made all things very good, and God rested on the seventh day," in order that thou, O man, considering that God Himself is said to have rested after good works, shouldest not expect rest for thyself, until after thou hast wrought good works; and even as God, after He made man in His own image and likeness, and in him finished all His works very good, rested on the seventh day, so mayest thou also not expect rest to thyself, except thou return to that likeness in which thou wast made, which likeness thou hast lost by sinning. For, in reality, God cannot be said to have toiled, who "said, and they were done." Who is there that, after such facility of work, desires to rest as if after labour? If He commanded and some one resisted Him, if He commanded and it was not done, and laboured that it might be done, then justly He should be said to have rested after labour. But when in that same book of Genesis we read, "God said, Let there be light, and there was light; God said, Let there be a firmament, and the firmament was made,"[2] and all the rest were made immediately at His word: to which also the psalm testifies, saying, "He spake, and they were made; He commanded, and they were created,"[3]—how could He require rest after the world was made, as if to enjoy leisure after toil, He who in commanding never toiled? Consequently these sayings are mystical, and are laid down in this wise that we may be looking for rest after this life, provided we have done good works. Accordingly, the Lord, restraining the impudence and refuting the error of the Jews,

[1] Ex. xx. 8. [2] Gen. i. 3, 6, 7. [3] Ps. xxxiii. 9.

and showing them that they did not think rightly of God, says to them, when they were offended at His working men's healing on the Sabbath, "My Father worketh until now, and I work:" do not therefore suppose that my Father so rested on the Sabbath, that thenceforth He doth not work; but even as He now worketh, so I also work. But as the Father without toil, so too the Son without toil. God "said, and they were done;" Christ said to the impotent man, "Take up thy bed, and go unto thy house," and it was done.

3. But the catholic faith has it, that the works of the Father and of the Son are not separable. This is what I wish, if possible, to speak to you, beloved; but, according to those words of the Lord, "he that is able to receive it, let him receive it."[1] But he that is not able to receive it, let him not charge it on me, but on his own dulness; and let him turn to Him that opens the heart, that He may pour in what He freely giveth. And, lastly, if any one may not have understood, because I have not declared it as I ought to have declared it, let him excuse the weakness of man, and supplicate the divine goodness. For we have within a Master, Christ. Whatever ye are not able to receive through your ear and my mouth, turn ye in your heart to Him who both teacheth me what to speak, and distributeth to you in what measure He deigns. He who knows what to give, and to whom to give, will help him that seeketh, and open to him that knocketh. And if so be that He give not, let no one call himself forsaken. For it may be that He delays to give something, but He leaves none hungry. If, indeed, He give not at the hour, He is exercising the seeker, He is not scorning the suitor. Look ye, then, and give heed to what I wish to say, even if I should not be able to say it. The catholic faith, confirmed by the Spirit of God in His saints, has this against all heretical perverseness, that the works of the Father and of the Son are inseparable. What is this that I have said? As the Father and the Son are inseparable, so also the works of the Father and of the Son are inseparable. How are the Father and the Son inseparable, since Himself said, "I and the Father are one"?[2] Because the Father and the

[1] Matt. xix. 12. [2] John x. 30.

Son are not two Gods, but one God, the Word and He whose the Word is, One and the Only One, Father and Son bound together by charity, One God, and the Spirit of Charity also one, so that Father, Son, and Holy Spirit is made the Trinity. Therefore, not only of the Father and Son, but also of the Holy Spirit; as there is equality and inseparability of persons, so also the works are inseparable. I will tell you yet more plainly what is meant by "the works are inseparable." The catholic faith does not say that God the Father made something, and the Son made some other thing; but what the Father made, that also the Son made, that also the Holy Spirit made. For all things were made by the Word; when "He spake and they were done," it is by the Word they were done, by Christ they were done. For "in the beginning was the Word, and the Word was with God, and the Word was God: all things were made by Him." If all things were made by Him, "God said, Let there be light, and there was light;" in the Word He made, by the Word He made.

4. Behold, then, we have now heard the Gospel, where He answered the Jews who were indignant "that He not only broke the Sabbath, but said also that God was His Father, making Himself equal with God."[1] For so it is written in the foregoing paragraph. When, therefore, the Son of God, the Truth, made answer to their erring indignation, saith He, "Verily, verily, I say unto you, The Son cannot of Himself do anything, but what He seeth the Father doing;" as if He said, "Why are ye offended because I have said that God is my Father, and that I make myself equal with God? I am equal in that wise that He begat me; I am equal in that wise that He is not from me, but I from Him." For this is implied in these words: "The Son cannot do anything of Himself, but what He seeth the Father doing." That is, whatever the Son hath to do, the doing it He hath of the Father. Why of the Father hath He the doing it? Because of the Father He hath it that He is Son. Why hath He it of the Father to be Son? Because of the Father He hath it that He is able, of the Father that He is. For, to the Son, both *to be able* and *to be* is the self-same thing. It is not

[1] John v. 18.

so with man. Raise your hearts by all means from a comparison of human weakness, that lies far beneath; and should any of us perhaps reach to the secret, and, while awe-struck by the brilliance as it were of a great light, should discern somewhat, and not remain wholly ignorant; yet let him not imagine that he understands the whole, lest he should become proud, and lose what knowledge he has gotten. With man, *to be* and *to be able* are different things. For sometimes the man *is*, and yet *cannot* what he *wills;* sometimes, again, the man *is* in such wise, that he *can* what he wills; therefore his *being* and his *being able* are different things. For if man's *esse* and *posse* were the same thing, then he *could* when he *would*. But with God it is not so, that His substance *to be* is one thing, and His power *to be able* another thing; but whatever is His, and whatever He is, is consubstantial with Him, because He is God: it is not so that in one way He *is*, in another way *is able;* He has the *esse* and the *posse* together, because He has *to will* and *to do* together. Since, then, the power of the Son is of the Father, therefore also the substance of the Son is of the Father; and since the substance of the Son is of the Father, therefore the power of the Son is of the Father. In the Son, power and substance are not different: the power is the self-same that the substance is; the substance *to be*, the power *to be able*. Accordingly, because the Son is of the Father, He said, "The Son cannot of Himself do anything." Because He is not Son from Himself, therefore He is not able from Himself.

5. He appears to have made Himself as it were less, when He said, "The Son cannot of Himself do anything, but what He seeth the Father doing." Hereupon heretical vanity lifts the neck; theirs, indeed, who say that the Son is less than the Father, of less authority, of less majesty, of less possibility, not understanding the mystery of Christ's words. But attend, beloved, and see how they are confounded in their carnal intellect by the words of Christ. And this is what I said a little before, that the word of God troubles all perverse hearts, just as it exercises pious hearts, especially that spoken by the Evangelist John. For they are deep words that are

spoken by him, not random words, nor such as may be easily understood. So, a heretic, if he happen to hear these words, immediately rises and says to us, "Lo, the Son is less than the Father; hear the words of the Son, who says, 'The Son cannot do anything of Himself, but what He seeth the Father doing.'" Wait; as it is written, "Be meek to hear the word, that thou mayest understand."[1] Well, suppose that because I assert the power and majesty of the Father and of the Son to be equal, I was disconcerted at hearing these words, "The Son cannot do anything of Himself, but what He seeth the Father doing." Well, I, being disconcerted at these words, will ask thee, who seemest to thyself to have instantly understood them, a question. We know in the Gospel that the Son walked upon the sea;[2] when saw He the Father walk upon the sea? Here now he is disconcerted. Lay aside, then, thy understanding of the words, and let us examine them together. What do we then? We have heard the words of the Lord: "The Son cannot of Himself do anything, but what He seeth the Father doing." The Son walked upon the sea, the Father never walked upon the sea. Yet certainly "the Son cannot of Himself do anything, but what He seeth the Father doing."

6. Return then with me to what I was saying, in case it is so to be understood that we may both escape from the question. For I see how I, according to the catholic faith, may escape without tripping or stumbling; whilst thou, on the other hand, shut in on every side, art seeking a way of escape. See by what way thou hast entered. Perhaps thou hast not understood this that I said, See by what way thou hast entered: hear Himself saying, "I am the door."[3] Not without cause, then, art thou seeking how thou mayest get out; and this only thou findest, that thou hast not entered by the door, but fell in over the wall. Therefore raise thyself up from thy fall how thou canst, and enter by the door, that thou mayest go in without stumbling, and go out without straying. Come by Christ, not bringing forward of thy own heart what thou mayest say; but what He shows, that speak. Behold how the catholic faith gets clear of this question. The Son

[1] Ecclus. v. 13. [2] Matt. xiv. 25. [3] John x. 7.

walked upon the sea, planted the feet of flesh on the waves: the flesh walked, and the divinity directed. But when the flesh was walking and the divinity directing, was the Father absent? If absent, how doth the Son Himself say, "but the Father abiding in me, Himself doeth the works"?[1] If the Father, abiding in the Son, Himself doeth His works, then that walking upon the sea was made by the Father, and through the Son. Accordingly, that walking is an inseparable work of Father and Son. I see both acting in it. Neither the Father forsook the Son, nor the Son left the Father. Thus, whatever the Son doeth, He doeth not without the Father; because whatever the Father doeth, He doeth not without the Son.

7. We have got clear of this question. Mark ye that rightly we say the works of the Father, of the Son, and of the Holy Spirit are inseparable. But as thou understandest it, lo, God made the light, and the Son saw the Father making light, according to thy carnal understanding, who wilt have it that He is less, because He said, "The Son cannot of Himself do anything, but what He seeth the Father doing." God the Father made light; what other light did the Son make? God the Father made the firmament, the heaven between waters and waters; and the Son saw Him, according to thy dull and sluggish understanding. Well, since the Son saw the Father making the firmament, and also said, "The Son cannot of Himself do anything, but what He seeth the Father doing," then show me the other firmament made by the Son. Hast thou lost the foundation? But they that are "built upon the foundation of the apostles and prophets, Jesus Christ Himself being the chief corner-stone," are brought into a state of peace in Christ;[2] nor do they strive and wander in heresy. Therefore we understand that the light was made *by* God the Father, but *through* the Son; that the firmament was made *by* God the Father, but *through* the Son. For "all things were made through Him, and without Him was nothing made." Cast out thine understanding, which ought not to be called understanding, but evidently foolishness. God the Father made the world; what other world did the Son make? Show

[1] John xiv. 10. [2] Eph. ii. 14-20.

me the Son's world. Whose is this world in which we are? Tell us, by whom made? If thou sayest, "By the Son, not by the Father," then thou hast erred from the Father; if thou sayest, "By the Father, not by the Son," the Gospel answers thee thus, "And the world was made by (through) Him, and the world knew Him not." Acknowledge Him, then, by whom the world was made, and be not among those who knew not Him that made the world.

8. Wherefore the works of the Father and of the Son are inseparable. Moreover, this, "The Son cannot do anything of Himself," would mean the same thing as if He were to say, "The Son is not from Himself." For if He is a Son, He was begotten; if begotten, He is from Him of whom He is begotten. Nevertheless, the Father begat Him equal to Himself. Nor was aught wanting to Him that begat; He who begat a co-eternal required not time to beget: who produced the Word of Himself, required not a mother to beget by; the Father begetting did not precede the Son in age, so that He should beget a Son younger than Himself. But perhaps some one may say, that after many ages God begat a Son in His old age. Even as the Father is without age, so the Son is without growth; neither has the one grown old nor the other increased, but equal begat equal, eternal begat eternal. How, says some one, has eternal begat eternal? As a temporary flame generates a temporary light. The generating flame is coeval with the light which it generates: the generating flame does not precede in time the generated light; but from the moment the flame begins, from that moment the light begins. Show me flame without light, and I show thee God the Father without Son. Accordingly, "the Son cannot do anything of Himself, but what He seeth the Father doing," implies, that for the Son *to see* and *to be begotten* of the Father, is the same thing. His seeing and His substance are not different; nor are His power and substance different. All that He is, He is of the Father; all that He can is of the Father; because what He can and what He is is one thing, and all of the Father.

9. Moreover, He goes on in His own words, and troubles those that understand the matter amiss, in order to recall the erring to a right apprehension of it. After He had said, "The Son

cannot of Himself do anything, but what He seeth the Father doing;" lest a carnal understanding of the matter should by chance creep in and turn the mind aside, and a man should imagine as it were two mechanics, one a master, the other a learner attentively observing the master while making, say a chest, so that, as the master made the chest, the learner should make another chest according to the appearance which he looked upon while the master wrought; lest, I say, the carnal mind should frame to itself any such twofold notion in the case of the divine unity, going on, He saith, "For what things soever the Father doeth, these same also the Son doeth in like manner." It is not, the Father doeth some, the Son others like them, but the same in like manner. For He saith not, What things soever the Father doeth, the Son also doeth others the like; but saith He, "What things soever the Father doeth, these same also the Son doeth in like manner." What things the Father doeth, these also the Son doeth: the Father made the world, the Son made the world, the Holy Ghost made the world. If three Gods, then three worlds; if one God, the Father, the Son, and the Holy Ghost, then one world was made by the Father, through the Son, in the Holy Ghost. Consequently the Son doeth those things which also the Father doeth, and doeth not in a different manner; He both doeth these, and doeth them in like manner.

10. After He had said, "these doeth," why did He add, "in like manner doeth"? Lest another distorted understanding or error should spring up in the mind. Thou seest, for instance, a man's work: in man there is mind and body; the mind rules the body, but there is a great difference between body and mind: the body is visible, the mind is invisible: there is a great difference between the power and virtue of the mind and that of any kind of body whatever, be it even a heavenly body. Still the mind rules its own body, and the body doeth; and what the mind appears to do, this the body doeth also. Thus the body appears to do this same thing that the mind doeth, but not "in like manner." How doeth this same, but not in like manner? The mind frames a word in itself; it commands the tongue, and the tongue produces the word which the mind framed: the mind made, and the tongue

made; the lord of the body made, and the servant made; but that the servant might make, it received of its lord what to make, and made while the lord commanded. The same thing was made by both, but was it in like manner? How not in like manner? says some one. See, the word that my mind formed, remains in me; that which my tongue made, passed through the smitten air, and is not. When thou hast said a word in thy mind, and uttered it by thy tongue, return to thy mind, and see that the word which thou hast made is there still. Has it remained on thy tongue, just as it has in thy mind? What was uttered by the tongue, the tongue made by sounding, the mind made by thinking; but what the tongue uttered has passed away, what the mind thought remains. Therefore the body made that which the mind made, but not in like manner. For the mind, indeed, made that which the mind may hold, but the tongue made what sounds and strikes the ear through the air. Dost thou chase the syllables, and cause them to remain? Well, not in such manner the Father and the Son; but "these same doeth," and "in like manner doeth." If God made heaven that remains, this heaven that remains the Son made. If God the Father made man that is mortal, the same man that is mortal the Son made. What things soever the Father made that endure, these things that endure made also the Son, because in like manner He made; and what things soever the Father made that are temporal, these same things that are temporal made also the Son, because He made not only the same, but also in like manner made. For the Father made by the Son, since by the Word the Father made all things.

11. Seek in the Father and Son a separation, thou findest none; no, not if thou hast mounted high; no, not even if thou hast reached something above thy mind. For if thou turnest about among the things which thy wandering mind makes for itself, thou talkest with thine own imaginations, not with the Word of God; thine own imaginations deceive thee. Mount also beyond the body, and understand the mind; mount also beyond the mind, and understand God. Thou reachest not unto God, unless thou hast passed beyond the mind; how much less thou reachest unto God, if thou hast tarried in the flesh!

They who think of the flesh, how far are they from understanding what God is!—since they would not be there even if they knew the mind. Man recedes far from God when his thoughts are of the flesh; and there is a great difference between flesh and mind, yet a greater between mind and God. If thou art occupied with the mind, thou art in the mid-way: if thou directest thy attention beneath, there is the body; if above, there is God. Lift thyself up from the body, pass beyond even thyself. For observe what said the psalm, and thou art admonished how God must be thought of: "My tears," it saith, "were made to me my bread day and night, when it was said to me daily, Where is thy God?" As the pagans may say, "Behold our gods, where is your God?" They indeed show us what is seen; we worship what is not seen. And to whom can we show? To a man who has not sight with which to see? For anyhow, if they see their gods with their eyes, we too have other eyes with which to see our God: for "blessed are the pure in heart, for they shall see God."[1] Therefore, when he had said that he was troubled, when it was daily said to him, "Where is thy God?" "these things I remembered," saith he, "because it is daily said to me, Where is thy God?" And as if wishing to lay hold of his God, "These things," saith he, "I remembered, and poured out my soul above me."[2] Therefore, that I might reach unto my God, of whom it was said to me, "Where is thy God? I poured out my soul," not over my flesh, but "above me;" I transcended myself, that I might reach unto Him: for He is above me who made me; none reaches to Him but he that passes beyond himself.

12. Consider the body: it is mortal, earthy, weak, corruptible; away with it. Yes, perhaps thou sayest, but the body is temporal. Think then of other bodies, the heavenly; they are greater, better, more magnificent. Look at them, moreover, attentively. They roll from east to west, they stand not; they are seen with the eyes, not only by man, but even by the beast of the field. Pass beyond them too. And how, sayest thou, pass beyond the heavenly bodies, seeing that I walk on the earth? Not in the flesh dost thou pass beyond them, but in the mind. Away with them too: though they shine

[1] Matt. v. 8. [2] Ps. xli. 4, 5.

ever so much, they are bodies; though they glitter from heaven, they are bodies. Come, now that perhaps thou thinkest thou hast not whither to go, after considering all these. And whither am I to go, sayest thou, beyond the heavenly bodies; and what am I to pass beyond with the mind? Hast thou considered all these? I have, sayest thou. By what means hast thou considered them? Let the being that considers appear in person. The being that considers all these, that discriminates, distinguishes, and in a manner weighs them in the balance of wisdom, is really the mind. Doubtless, then, better is the mind with which thou hast contemplated all these things, than these things which thou hast contemplated. This mind, then, is a spirit, not a body. Pass beyond it too. And that thou mayest see whither thou art to pass beyond, compare that mind itself, in the first place, with the flesh. Heaven forbid that thou shouldest deign so to compare it! Compare it with the brightness of the sun, of the moon, and of the stars; the brightness of the mind is greater. Observe, first, the swiftness of the mind; see whether the scintillation of the thinking mind be not more impetuous than the brilliance of the shining sun. With the mind thou seest the sun rising. How slow is its motion compared with thy mind! What the sun is about to do, thou canst think in a trice. It is about to come from the east to the west; to-morrow rises from another quarter. Where thy thought has done this, the sun still lags behind, and thou hast traversed the whole journey. A great thing, therefore, is the mind. But how do I say *is?* Pass beyond it also. For the mind, notwithstanding it be better than every kind of body, is itself changeable. Now it knows, now knows not; now forgets, now remembers; now wills, now wills not; now errs, now is right. Pass therefore beyond all changeableness; not only beyond all that is seen, but also beyond all that changes. For thou hast passed beyond the flesh which is seen; beyond heaven, the sun, moon, and stars, which are seen. Pass, too, beyond all that changes. For when thou hadst done with those things that are seen, and hadst come to thy mind, there thou didst find the changeableness of thy mind. Is God at all changeable? Pass, then, beyond even thy mind. Pour out thy soul "above thee," that

thou mayest reach unto God, of whom it is said to thee, "Where is thy God?"

13. Do not imagine that thou art to do something beyond a man's ability. The Evangelist John himself did this. He soared beyond the flesh, beyond the earth which he trod, beyond the seas which he looked upon, beyond the air in which the fowls fly, beyond the sun, the moon, the stars, beyond all the spirits unseen, beyond his own mind, by the very reason of his rational soul. Soaring beyond all these, pouring out his soul above him, whither did he arrive? What did he see? "In the beginning was the Word, and the Word was with God." If, therefore, thou seest no separation in the light, why seekest thou a separation in the work? See God, see His Word inhering to the Word speaking, that the speaker speaks not by syllables, but this his speaking is a shining out in the brightness of wisdom. What is said of the Wisdom itself? "It is the radiance of eternal light."[1] Observe the radiance of the sun. The sun is in the heaven, and spreads out its brightness over all lands and over all seas, and it is simply a corporal light.

If, indeed, thou canst separate the brightness from the sun, then separate the Word from the Father. I am speaking of the sun. One small, slender flame of a lamp, which can be extinguished by one breath, spreads its light over all that lies near it: thou seest the light generated by the flame spread out; thou seest its emission, but not a separation. Understand, then, beloved brethren, that the Father, and the Son, and the Holy Ghost are inseparably united in themselves; that this Trinity is one God; that all the works of the one God are the works of the Father, of the Son, and of the Holy Ghost. All the rest which follows, and which refers to the discourse of our Lord Jesus Christ, now that a discourse is due to you tomorrow also, be present that ye may hear.

[1] Wisd. vii. 26.

TRACTATE XXI.

Chapter V. 20–23.

1. YESTERDAY, so far as the Lord vouchsafed to bestow, we discussed with what ability we could, and discerned according to our capacity, how the works of the Father and of the Son are inseparable; and how the Father doeth not some, the Son others, but that the Father doeth all things through the Son, as through His Word, of which it is written, "All things were made by Him, and without Him was nothing made." Let us to-day look at the words that follow. And of the same Lord let us pray for mercy, and hope that, if He deem it meet, we may understand what is true; but if we should not be able to do this, that we may not go into what is false. For it is better not to know than to go astray; but to know is better than not to know. Therefore, before all things, we ought to strive to know. Should we be able, to God be thanks; but should we not be able meanwhile to arrive at the truth, let us not go to falsehood. For we are bound to consider well what we are, and what we are treating of. We are men bearing flesh, walking in this life; and though now begotten again of the seed of the Word of God, yet in Christ renewed in such manner that we are not yet wholly rid of Adam. For truly our mortal and corruptible part that weighs down the soul[1] shows itself to be, and manifestly is, of Adam; but what in us is spiritual, and raises up the soul, is of God's gift and of His mercy, who has sent His only Son to partake our death with us, and to lead us to His own immortality. The Son we have for our Master, that we may not sin; and for our defender, if we have sinned and have confessed, and been converted; an intercessor for us, if we have desired any good of God; and the bestower of it with

[1] Wisd. ix. 15.

the Father, because Father and Son is one God. But He was speaking these things as man to men: God concealed, the man manifest, that He might make them gods that are manifest men; and the Son of God made Son of man, that He might make the sons of men sons of God. By what skill of His wisdom He doeth this, we perceive in His own words. For as a little one He speaks to little ones, but Himself little in such wise that He is also great, and we little, but in Him great. He speaks, indeed, as one cherishing and nourishing children at the breast that grow by loving.

2. He had said, "The Son cannot of Himself do anything, but what He seeth the Father doing." We, however, understood it not that the Father doeth something separately, which when the Son seeth, Himself also doeth something of the same kind, after seeing His Father's work; but when He said, "The Son cannot of Himself do anything, but what He seeth the Father doing," we understood it that the Son is wholly of the Father—that His whole substance and His whole power are of the Father that begat Him. But just now, when He had said that He doeth in like manner these things which the Father doeth, that we may not understand it to mean that the Father doeth some, the Son others, but that the Son with like power doeth the very same which the Father doeth, whilst the Father doeth through the Son, He went on, and said what we have heard read to-day: "For the Father loveth the Son, and showeth Him all things that Himself doeth." Again mortal thought is disturbed. The Father showeth to the Son what things Himself doeth; therefore, saith some one, the Father doeth separately, that the Son may be able to see what He doeth. Again, there occur to human thought, as it were, two artificers—as, for instance, a carpenter teaching his son his own art, and showing him whatever he doeth, that the son also may be able to do it. "Showeth Him," saith He, "all things that Himself doeth." Is it therefore so, that whilst He doeth, the Son doeth not, that He may be able to see the Father do? Yet, certainly, "all things were made by Him, and without Him was nothing made." Hence we see how the Father showeth the Son what He doeth, since the Father doeth nothing but what He doeth through the Son. What hath the

Father made? He made the world. Hath He shown the world, when made, to the Son in such wise, that the Son also should make something like it? Then let us see the world which the Son made. Nevertheless, both "all things were made by Him, and without Him was nothing made," and also "the world was made by Him."[1] If the world was made by Him, and all things were made by Him, and the Father doeth nothing save by the Son, where doth the Father show to the Son what He doeth, if it be not in the Son Himself, through whom He doeth? In what place can the work of the Father be shown to the Son, as though He were doing and sitting outside, and the Son attentively watching the Father's hand how it maketh? Where is that inseparable Trinity? Where the Word, of which it is said that the same is "the power and the wisdom of God"?[2] Where that which the Scripture saith of the same wisdom: "For it is the brightness of the eternal light"?[3] Where what was said of it again: "It powerfully reaches from the end even to the end, and ordereth all things sweetly"?[4] Whatever the Father doeth, He doeth through the Son: through His wisdom and his power He doeth; not from without doth He show to the Son what He may see, but in the Son Himself He showeth Him what He doeth.

3. What seeth the Father, or rather, what doth the Son see in the Father, that Himself also may do? Perhaps I may be able to speak it, but show me the man who can comprehend it; or perhaps I may be able to think and not speak it; or perhaps I may not be able even to think it. For that divinity excels us, as God excels men, as the immortal excels a mortal, as the eternal excels the temporal. May He inspire and endow us, and out of that fountain of life deign to bedew and to drop somewhat on our thirst, that we may not be parched in this wilderness! Let us say to Him, Lord, to whom we have learnt to say Father. We make bold to say this, because Himself willed it; if only we so live that He may not say to us, "If I am a Father, where is mine honour? if I am Lord, where is my fear?" Let us then say to Him, "Our Father." To whom do we say, "Our Father"? To the Father of Christ. He, then, who says "Our Father" to the Father of Christ, says

[1] John i. 3, 10. [2] 1 Cor. i. 24. [3] Wisd. vii. 26. [4] Wisd. viii. i.

to Christ, what else but "Our Brother"? Not, however, as He is the Father of Christ is He in like manner our Father; for Christ never so conjoined us as to make no distinction between Him and us. For He is the Son equal to the Father, the eternal Son with the Father, and co-eternal with the Father; but we became sons through the Son, adopted through the Only-begotten. Hence was it never heard from the mouth of our Lord Jesus Christ, when speaking to His disciples, that He said of the supreme God His Father, "Our Father;" but He said either "My Father" or "Your Father." But He said not "Our Father;" so much so, that in a certain place He used these two expressions: "I go to my God," saith He, "and to your God." Why did He not say, "Our God"? Further, He said, "My Father, and your Father;" He said not, "Our Father." He so joins as to distinguish, distinguishes so as not to disjoin. He wills us to be one in Him, but the Father and Himself one.

4. How much soever then we may understand, and how much soever we may see, we shall not see as the Son seeth, even when we shall be made equal with the angels. For we are something even when we do not see; but what are we when we do not see, other than persons not seeing? And that we may see, we turn to Him whom we may see, and there is formed in us a seeing which was not before, although we were in being. For a man *is* when not seeing; and the same, when he doth see, is called a man seeing. For him, then, to see is not the same thing as to be a man; for if it were, he would not be man when not seeing. But since he is man when not seeing, and seeks to see what he sees not, he is one who seeks, and who turns to see; and when he has well turned and has seen, he becomes a man seeing, who was before a man not seeing. Consequently, to see is to him a thing that comes and goes; it comes to him when he turns to, and leaves him when he turns away. Is it thus with the Son? Far be it from us to think so. It was never so that He was Son, not seeing, and afterwards was made to see; but to see the Father is to Him the same thing as to be Son. For we, by turning away to sin, lose enlightenment; and by turning to God we receive enlightenment. For the light by which we are enlightened is one thing; we who are

enlightened, another thing. But the light itself, by which we are enlightened, neither turns away from itself, nor loses its lucidity, because as light it exists. The Father, then, showeth a thing which He doeth to the Son, in such wise that the Son *seeth* all things in the Father, and *is* all things in the Father. For by seeing He was begotten; and by being begotten He seeth. Not, however, that at any time He was not begotten, and afterwards was begotten; nor that at any time He saw not, and afterwards saw. But in what consists His seeing, in the same consists His being, in the same His being begotten, in the same His continuing, in the same His unchanging, in the same His abiding without beginning and without end. Let us not therefore take it in a carnal sense that the Father sitteth and doeth a work, and showeth it to the Son; and the Son seeth the work that the Father doeth, and doeth another work in another place, or out of other materials. For "all things were made by Him, and without Him was nothing made." The Son is the Word of the Father. The Father said nothing which He did not say in the Son. For by speaking in the Son what He was about to do through the Son, He begat the Son through whom He made all things.

5. "And greater works than these will He show Him, that ye may marvel." Here again we are embarrassed. And who is there that may worthily investigate this so great a secret? But now, in that He has deigned to speak to us, Himself opens it. For He would not speak what He would not have us understand; and as He has deigned to speak, without doubt He has excited attention: for does He forsake any whom He has roused to give attentive hearing? We have said that it is not in a temporal sense that the Son knoweth, —that the knowledge of the Son is not one thing, and the Son Himself another; nor one thing His seeing, Himself another; but that the seeing itself is the Son, and the knowledge as well as the wisdom of the Father is the Son; and that that wisdom and seeing is eternal from eternal and co-eternal with Him from whom it is; that it is not something that varies by time, nor something produced that was not in being, nor something that vanishes away which did exist. What is it, then, that time does in this case, that He should say, "Greater works than

these He will show Him"? "He will show," that is, "He is about to show." *Hath shown* is a different thing from *will show: hath shown*, we say of an act past; *will show*, of an act future. What shall we do here, then, brethren? Behold, He whom we had declared to be co-eternal with the Father, in whom nothing is varied by time, in whom is no moving through spaces either of moments or of places, of whom we had declared that He abides ever with the Father seeing, seeing the Father, and by seeing existing; He, I say, here again mentioning times to us, saith, "He will show Him greater works than these." Is He then about to show something to the Son, which the Son doth not as yet know? What, then, do we make of it? How do we understand this? Behold, our Lord Jesus Christ was above, is beneath. When was He above? When He said, "What things soever the Father doeth, these same also the Son doeth in like manner." Whence know we that He is now beneath? Hence: "Greater works than these He will show Him." O Lord Jesus Christ, our Saviour, Word of God, by which all things were made, what is the Father about to show Thee, that as yet Thou knowest not? What of the Father is hid from Thee? What in the Father is hid from Thee, from whom the Father is not hid? What greater works is He about to show Thee? Or greater than what works are they which He is to show Thee? For when He said, "Greater than these," we ought first to understand the works than which are they greater.

6. Let us again call to mind whence this discourse started. It was when that man who was thirty-eight years in infirmity was healed, and Jesus commanded him, now made whole, to take up his bed and to go to his house. For this cause, indeed, the Jews with whom He was speaking were enraged. He spoke in words, as to the meaning He was silent; hinted in some measure at the meaning to those who understood, and hid the matter from them that were wroth. For this cause, I say, the Jews, being enraged because the Lord did this on the Sabbath, gave occasion to this discourse. Therefore let us not hear these things in such wise as if we had forgotten what was said above, but let us look back to that impotent man languishing for thirty-eight years suddenly made whole, while

the Jews marvelled and were wroth. They sought darkness from the Sabbath more than light from the miracle. Speaking then to these, while they are indignant, He saith, "Greater works than these will He show Him." "Greater than these:" than which? What ye have seen, that a man, whose infirmity had lasted thirty-eight years, was made whole; greater than these the Father is about to show to the Son. What are greater works? He goes on, saying, "For as the Father raiseth the dead, and quickeneth them, so also the Son quickeneth whom He will." Clearly these are greater. Very much greater is it that a dead man should rise, than that a sick man should recover: these are greater. But when is the Father about to show these to the Son? Does the Son not know them? And He who was speaking, did He not know how to raise the dead? Had He yet to learn how to raise the dead to life—He, I say, by whom all things were made? He who caused that we should live, when we were not in being, had He yet to learn how we might be raised to life again? What, then, do His words mean?

7. But now He condescends to us, and He who a little before was speaking as God, now begins to speak as man. Notwithstanding, the same is man who is God, for God was made man; but was made what He was not, without losing what He was. The man therefore was added to the God, that He might be man who was God, but not that He should now henceforth be man and not be God. Let us then hear Him also as our brother whom we did hear as our Maker. Our Maker, because the Word in the beginning; our Brother, because born of the Virgin Mary: Maker, before Abraham, before Adam, before earth, before heaven, before all things corporal and spiritual; but Brother, of the seed of Abraham, of the tribe of Judah, of the Israelitish virgin. If therefore we know Him who speaks to us as both God and man, let us understand the words of God and of man; for sometimes He speaks to us such things as are applicable to the majesty, sometimes such as are applicable to the humility. For the self-same is high who was made low, that He might make us high who are low. What, then, saith He? "The Father will show" to me "greater than these, that ye may marvel." To us,

therefore, He is about to show, not to Him. And since it is to us that the Father is to show, for that reason He said, "that ye may marvel." He has, in fact, explained what He meant in saying, "The Father will show" to me. Why did He not say, The Father will show to you; but, He will show to the Son? Because also we are members of the Son; and like as what we the members learn, He Himself in a manner learns in His members. How doth He learn in us? As He suffers in us. Whence may we prove that He suffers in us? From that voice out of heaven, "Saul, Saul, why persecutest thou me?"[1] Is it not Himself that will sit as Judge in the end of the world, and, setting the just on the right, and the wicked on the left, will say, "Come, ye blessed of my Father, receive the kingdom; for I was hungry, and ye gave me to eat"? And when they shall answer, "Lord, when saw we Thee hungry?" He will say to them, "Since ye gave to one of the least of mine, ye gave to me."[2] Let us at this time question Him, and let us say to Him, Lord, when wilt Thou be a learner, seeing Thou teachest all things? Immediately, indeed, He makes answer to us in our faith, When one of the least of mine doth learn, I learn.

8. Let us rejoice, then, and give thanks that we are made not only Christians, but Christ. Do ye understand, brethren, and apprehend the grace of God upon us? Marvel, be glad, we are made Christ. For if He is the head, we are the members: the whole man is He and we. This is what the Apostle Paul saith: "That we be no longer babes, tossed to and fro, and carried about with every wind of doctrine." But above he had said, "Until we all come together into the unity of faith, and to the knowledge of the Son of God, to the perfect man, to the measure of the age of the fulness of Christ."[3] The fulness of Christ, then, is head and members. Head and members, what is that? Christ and the Church. We should indeed be arrogating this to ourselves proudly, if He did not Himself deign to promise it, who saith by the same apostle, "But ye are the body of Christ, and members."[4]

9. Whenever, then, the Father showeth to Christ's members, He showeth to Christ. A certain great but yet real miracle

[1] Acts ix. 4. [2] Matt. xxv. 31–40. [3] Eph. iv. 14. [4] 1 Cor. xii. 27.

happens. There is a showing to Christ of what Christ knew, and it is shown to Christ through Christ. A marvellous and great thing it is, but the Scripture so saith. Shall we contradict the divine declarations? Shall we not rather understand them, and of His own gift render thanks to Him who freely bestowed it on us? What is this that I said, "is shown to Christ through Christ"? Is shown to the members through the head. Lo, look at this in thyself. Suppose that with thine eyes shut thou wouldest take up something, thy hand knows not whither to go; and yet thy hand is at any rate thy member, for it is not separated from thy body. Open thine eyes, now the hand sees whither it may go; while the head showed, the member followed. If, then, there could be found in thyself something such, that thy body showed to thy body, and that through thy body something was shown to thy body, then do not marvel that it is said there is shown to Christ through Christ. For the head shows that the members may see, and the head teaches that the members may learn; nevertheless one man, head and members. He willed not to separate Himself, but deigned to attach Himself to us. Far was He from us, yea, very far. What so far apart as the creature and the Creator? What so far apart as God and man? What so far as justice and iniquity? What so far as eternity and mortality? Behold, so far from us was the Word in the beginning, God with God, by whom all things were made. How, then, was He made near, that He might be what we are, and we in Him? "The Word was made flesh, and dwelt in (among) us."[1]

10. This, then, He is about to show us; this He showed to His disciples, who saw Him in the flesh. What is this? "As the Father raiseth the dead, and quickeneth them, so also the Son quickeneth whom He will." Is it that the Father some, the Son others? Surely all things were made by Him. What do we say, my brethren? Christ raised Lazarus; what dead man did the Father raise, that Christ might see how to raise Lazarus? When Christ raised Lazarus, did not the Father raise him? or was it the doing of the Son alone, without the Father? Read ye the passage itself, and see that He invokes the Father that Lazarus may rise again.[2] As a man,

[1] John i. 14. [2] John xi. 41–44.

He calls on the Father; as God, He doeth with the Father. Therefore also Lazarus, who rose again, was raised both by the Father and by the Son, in the gift and grace of the Holy Spirit; and that wonderful work the Trinity performed. Let us not, therefore, understand this, "As the Father raiseth the dead, and quickeneth them, so also the Son quickeneth whom He will," in such wise as to suppose that some are raised and quickened by the Father, others by the Son; but that the Son raiseth and quickeneth the very same whom the Father raiseth and quickeneth; because "all things were made by Him, and without Him was nothing made." And to show that He has, though given by the Father, equal power, therefore He saith, "So also the Son quickeneth whom He will," that He might therein show His will; and lest any should say, "The Father raiseth the dead by the Son, but the Father as being powerful, and as having power, the Son as by another's power, as a servant does something, as an angel," He indicated His power when He saith, "So also the Son quickeneth whom He will." It is not so that the Father willeth other than the Son; but as the Father and the Son have one substance, so also one will.

11. And who are these dead whom the Father and the Son quicken? Are they the same of whom we have spoken—Lazarus, or that widow's son,[1] or the ruler of the synagogue's daughter?[2] For we know that these were raised by Christ the Lord. It is some other thing that He means to signify to us,—namely, the resurrection of the dead, which we all look for; not that resurrection which certain have had, that the rest might believe. For Lazarus rose to die again; we shall rise again to live for ever. Is it the Father that effects such a resurrection, or the Son? Nay verily, the Father in the Son. Consequently the Son, and the Father in the Son. Whence do we prove that He speaks of this resurrection? When He had said, "As the Father raiseth up the dead, and quickeneth them, so also the Son quickeneth whom He will." Lest we should understand here that resurrection which He performs for a miracle, not for eternal life, He proceeded, saying, "For the Father judgeth not any man, but all judgment hath He given to the Son." What is this? He was speaking of the

[1] Luke vii. 14. [2] Luke viii. 54.

resurrection of the dead, that "as the Father raiseth the dead, and quickeneth them, so also the Son quickeneth whom He will;" and immediately thereupon added as a reason, concerning the judgment, saying, "For the Father judgeth not any man, but all judgment hath He given to the Son." Why said He this, but to indicate that He had spoken of that resurrection of the dead which will take place in the judgment?

12. "For," saith He, "the Father judgeth no man, but all judgment hath He given to the Son." A little before we were thinking that the Father doeth something which the Son doeth not, when He said, "The Father loveth the Son, and showeth Him all things that Himself doeth;" as though the Father were doing, and the Son were seeing. In this way there was creeping in upon our mind a carnal conception, as if the Father did what the Son did not; but that the Son was looking on while the Father showed what He was doing. Then, as the Father was doing what the Son did not, just now we see the Son doing what the Father doeth not. How He turns us about, and keeps our mind busy! He leads us hither and thither, will not allow us to remain in one place of the flesh, that by changing He may exercise us, by exercising He may cleanse us, by cleansing He may render us capable of receiving, and may fill us when made capable. What have these words to do with us? What was He speaking? What is He speaking? A little before, He said that the Father showeth to the Son whatever He doeth. I did see, as it were, the Father doing, the Son waiting to see; presently again, I see the Son doing, the Father idle: "For the Father judgeth not any man, but all judgment hath He given to the Son." When, therefore, the Son is about to judge, will the Father be idle, and not judge? What is this? What am I to understand? What dost Thou say, O Lord? Thou art God the Word, I am a man. Dost Thou say that "the Father judgeth not any man, but hath given all judgment to the Son"? I read in another place that Thou sayest, "I judge not any man; there is one who seeketh and judgeth."[1] Of whom sayest Thou, "There is one who seeketh and judgeth," unless it be of the Father? He maketh inquisition for thy wrongs, and judgeth for them.

[1] John viii. 15.

How is it to be understood here that "the Father judgeth not any man, but all judgment hath He given to the Son"? Let us ask Peter; let us hear him speaking in his epistle: "Christ suffered for us," saith he, "leaving us an example that we should follow His steps; who did no sin, neither was guile found in His mouth; who, when He was reviled, reviled not again; when He suffered wrong, He threatened not, but committed Himself to Him that judgeth righteously."[1] How is it true that "the Father judgeth not any man, but hath given all judgment to the Son"? We are here in perplexity, and being perplexed let us exert ourselves, that by exertion we may be purified. Let us endeavour as best we may, by His own gift, to penetrate the deep secrets of these words. It may be that we are acting rashly, in that we wish to discuss and to scrutinize the words of God. Yet why were they spoken, but to be known? Why did they sound forth, but to be heard? Why were they heard, but to be understood? Let Him greatly strengthen us, then, and bestow somewhat on us so far as He may deem worthy; and if we do not yet penetrate to the fountain, let us drink of the brook. Behold, John himself has flowed forth to us like a brook, conveyed to us the word from on high. He brought it low, and in a manner levelled it, that we may not dread the lofty One, but may draw nigh to Him that is low.

13. By all means there is a sense, a true and strong sense, if somehow we can grasp it, in which "the Father judgeth not any man, but hath given all judgment to the Son." For this is said because none will appear to men in the judgment but the Son. The Father will be hidden, the Son will be manifest. In what will the Son be manifest? In the form in which He ascended. For in the form of God He was hidden with the Father; in the form of a servant, manifest to men. Not therefore "the Father judgeth any man, but all judgment hath He given to the Son:" only the manifest judgment, in which manifest judgment the Son will judge, since the same will appear to them that are to be judged. The Scripture shows us more clearly that it is the Son that will appear. On the fortieth day after His resurrection He ascended into heaven, while His disciples were looking on; and they hear the angelic voice:

[1] 1 Pet. ii. 21-23.

"Men of Galilee," saith it, "why stand ye gazing up into heaven? This same that is taken up from you into heaven, shall so come in like manner as ye have seen Him going into heaven."[1] In what manner did they see Him go? In the flesh, which they touched, which they handled, the wounds even of which they proved by touching; in that body in which He went in and out with them for forty days, manifesting Himself to them in truth, not in falsity; not a phantom, or shadow, or ghost, but, as Himself said, not deceiving them, "Handle and see, for a spirit hath not flesh and bones, as ye see me have."[2] That body is now indeed worthy of a heavenly habitation, not being subject to death, nor mutable by the lapse of ages. It is not as it had grown to that age from infancy, so from the age of manhood declines to old age: He remains as He ascended, to come to those to whom He willed His word to be preached before He comes. Thus will He come in human form, and this form the wicked will see; both they on the right shall see it, and they that are separated to the left shall see it: as it is written, "They shall look on Him whom they pierced."[3] If they shall look on Him whom they pierced, they shall look on that same body which they struck through with the spear; for a spear does not pierce the Word. This body, therefore, will the wicked be able to look on which they were able to wound. God hidden in the body they will not see: after the judgment He will be seen by those who will be on the right hand. This, then, is what He means when He saith, "The Father judgeth not any man, but all judgment hath He given to the Son,"—that the Son will come to judgment manifest, apparent to men in human body; saying to those on the right, "Come, ye blessed of my Father, receive the kingdom;" and to those on the left, "Go into everlasting fire, which is prepared for the devil and his angels."[4]

14. Behold, that form of man will be seen by the godly and by the wicked, by the just and the unjust, by the believers and unbelievers, by those that rejoice and by those that mourn, by them that trusted and by them that are confounded: lo, seen it will be. When that form shall have appeared in the judgment, and the judgment shall have been

[1] Acts i. 3–11. [2] Luke xxiv. 39. [3] Zech. xii. 13. [4] Matt. xxv. 34, 41.

finished, where it is said that the Father judgeth not any, but hath given all judgment to the Son, for this reason, that the Son will appear in the judgment in that form which He took from us. What shall be after this? When shall be seen the form of God, which all the faithful are thirsting to see? When shall be seen that Word which was in the beginning, God with God, by which all things were made? When shall be seen that form of God, of which the apostle saith, "Being in the form of God, He thought it not robbery to be equal with God"?[1] For great is that form, in which, moreover, the quality of the Father and Son is recognised; ineffable, incomprehensible, most of all to little ones. When shall this form be seen? Behold, on the right are the just, on the left are the unjust; all alike see the man, they see the Son of man, they see Him who was pierced, Him who was crucified they see: they see Him that was made low, Him who was born of the Virgin, the Lamb of the tribe of Judah they see. But when will they see the Word, God with God? He will be the very same even then, but the form of a servant will appear. The form of a servant will be shown to servants: the form of God will be reserved for sons. Wherefore let the servants be made sons; let them who are on the right hand go into the eternal inheritance promised of old, which the martyrs, though not seeing, believed, for the promise of which they poured out their blood without hesitation; let them go thither and see there. When shall they go thither? Let the Lord Himself say: "So those shall go into everlasting burning, but the righteous into life eternal."[2]

15. Behold, He has named eternal life. Has He told us that we shall there see and know the Father and Son? What if we shall live for ever, yet not see that Father and Son? Hear, in another place, where He has named eternal life, and expressed what eternal life is: "Be not afraid; I do not deceive thee; not without cause have I promised to them that love me, saying, 'He that hath my commandments, and keepeth them, he it is that loveth me; and he that loveth me, shall be loved of my Father, and I will love him, and will show myself to him.'"[3] Let us answer the Lord, and say,

[1] Phil. ii. 6. [2] Matt. xxv. 46. [3] John xiv. 21.

What great thing is this, O Lord our God? What great thing is it? Wilt Thou show Thyself to us? What, then, didst Thou not show Thyself to the Jews also? Did not they see Thee who crucified Thee? But Thou wilt show Thyself in the judgment, when we shall stand at Thy right hand; will not also they who will stand on Thy left see Thee? What is it that Thou wilt show Thyself to us? Do we, indeed, not see Thee now when Thou art speaking? He makes answer: I will show myself in the form of God; just now you see the form of a servant. I will not deceive thee, O faithful man; believe that thou shalt see. Thou lovest, and yet thou dost not see: shall not love itself lead thee to see? Love, persevere in loving; I will not disappoint thy love, saith He, I who have purified thy heart. For why have I purified thy heart, but to the end that God may be seen by thee? For "blessed are the pure in heart, for they shall see God."[1] "But this," saith the servant, as if disputing with the Lord, "Thou didst not express, when Thou didst say, 'The righteous shall go into life eternal;' Thou didst not say, They shall go to see me in the form of God, and to see the Father, with whom I am equal." Observe what He said elsewhere: "This is life eternal, that they may know Thee the one true God, and Jesus Christ whom Thou hast sent."[2]

16. And immediately, then, after the judgment mentioned, all which the Father, not judging any man, hath given to the Son, what shall be? What follows? "That all may honour the Son, even as they honour the Father." The Jews honour the Father, despise the Son. For the Son was seen as a servant, the Father was honoured as God. But the Son will appear equal with the Father, that all may honour the Son, even as they honour the Father. This we have, therefore, now in faith. Let not the Jew say, "I honour the Father; what have I to do with the Son?" Let him be answered, "He that honoureth not the Son, honoureth not the Father. Thou liest every way; thou blasphemest the Son, and dost wrong to the Father. For the Father sent the Son, and thou despisest Him whom the Father sent. How canst thou honour the sender, who blasphemest the sent?"

[1] Matt. v. 8. [2] John xvii. 3.

17. Behold, says some one, the Son has been sent; and the Father is greater, because He sent. Withdraw from the flesh; the old man suggests oldness in time. Let the ancient, the perpetual, the eternal, to thee the new, call off thy understanding from time to this. Is the Son less because He is said to have been sent? I hear of a sending, not a separation. But yet, saith he, among men we see that he who sends is greater than he who is sent. Be it so; but human affairs deceive a man; divine things purge him. Do not regard things human, in which the sender appears greater, the sent less; notwithstanding, things human themselves bear testimony against thee. Just as, for example, if a man wishes to ask a woman to wife, and, not being able to do this in person, sends a friend to ask for him. And there are many cases in which the greater is chosen to be sent by the less. Why, then, wouldst thou now raise a captious objection, because the one has sent, the other is sent? The sun sends out a ray, but does not separate it; the moon sends out her sheen, but does not separate it; a lamp sheds light, but does not separate it: I see there a sending forth, not a separation. For if thou seekest examples from human things, O heretical vanity, although, as I have said, even human things in some instances refute thee, and convict of error; yet consider how different it is in the case of things human, from which you wish to deduce examples for things divine. A man that sends remains himself behind, while only the man that is sent goes forward. Does the man who sends go with him whom he sends? Yet the Father, who sent the Son, has not departed from the Son. Hear the Lord Himself saying, "Behold, the hour is coming, when every one shall depart to his own, and ye will leave me alone; but I am not alone, because the Father is with me."[1] How has He, with whom He came, sent Him? How has He, from whom He has not departed, sent Him? In another place He said, "The Father abiding in me doeth the works."[2] Behold, the Father is in Him, works in Him. The Father sending has not departed from the Son sent, because the sent and the sender are one.

[1] John xvi. 32. [2] John xiv. 10.

TRACTATE XXII.

Chapter V. 24-30.

UPON the discourses delivered yesterday and the day before, follows the Gospel lesson of to-day, which we must endeavour to expound in due course, not indeed proportionably to its importance, but according to our ability: both because you take in, not according to the bountifulness of the gushing fountain, but according to your moderate capacity; and we too speak into your ears, not so much as the fountain gives forth, but so much as we are able to take in we convey into your minds,—the matter itself working more fruitfully in your hearts than we in your ears. For a great matter is treated of, not by great masters, nay, rather by very small; but He who, being great, for our sakes became small, gives us hope and confidence. For if we were not encouraged by Him, and invited to understand Him; if He abandoned us as contemptible, since we were not able to partake His divinity if He did not partake our mortality and come to us to speak His gospel to us; if He had not willed to partake with us what in us is abject and most small,—then we might think that He who took on Himself our smallness, had not been willing to bestow on us His own greatness. This I have said lest any should blame us as over-bold in handling these matters, or despair of himself that he should be able to understand, by God's gift, what the Son of God has deigned to speak to him. Therefore what He has deigned to speak to us, we ought to believe that He meant us to understand. But if we do not understand, He, being asked, gives understanding, who gave His Word unasked.

2. Lo, what these secrets of His words are, consider well. "Verily, verily, I say unto you, Whoso heareth my word, and believeth on Him that sent me, hath eternal life." Surely we

are all striving after eternal life: and He saith, "Whoso heareth my word, and believeth Him that sent me, hath eternal life." Then, would He have us hear His word, and yet would He not have us understand it? Since, if in hearing and believing is eternal life, much more in understanding. But the *action* of piety is faith, the fruit of faith understanding, that we may come to eternal life, when there will be no reading of Gospel to us; but after all pages of reading and the voice of reader and preacher have been removed out of the way, He, who has at this time dispensed to us the gospel, will Himself appear to all that are His, now present with Him with purged heart and in an immortal body never more to die, cleansing and enlightening them, now living and seeing how that "in the beginning was the Word, and the Word was with God." Therefore let us consider at this time who we are, and ponder whom we hear. Christ is God, and He is speaking with men. He would have them to apprehend Him, let Him make them capable; He would have them see Him, let Him open their eyes. It is not, however, without cause that He speaks to us, but because that is true which He promises to us.

3. "Whoso heareth my words," saith He, "and believeth Him that sent me, hath eternal life, and shall not come into judgment, but is passed from death unto life." Where, when do we come from death to life, that we come not into judgment? In this life there is a passing from death to life; in this life, which is not yet life, there is a passing hence from death unto life. What is that passing? "Whoso heareth my words," He said, "and believeth Him that sent me." Observing these, thou believest and passest. And does a man pass while standing? Evidently; for in body he stands, in mind he passes. Where was he, whence he should pass, and whither does he pass? He passes from death to life. Look at a man standing, in whom all that is here said may happen. He stands, he hears; perhaps he did not believe, by hearing he believes: a little before he did not believe, just now he believes; he has made a passage, as it were, from the region of unbelief to the region of faith, by motion of the heart, not of the body, by a motion into the

better; because they who again abandon faith move into the worse. Behold, in this life, which, just as I have said, is not yet life, there is a passing from death to life, so that there may not be a coming into judgment. But why did I say that it is not yet life? If this were life, the Lord would not have said to a certain man, "If thou wilt come into life, keep the commandments."[1] For He saith not to him, If thou wilt come into eternal life; He did not add *eternal*, but said only *life*. Therefore this life is not to be named life, because it is not a true life. What is true life, but that which is eternal life? Hear the apostle speaking to Timothy, when he says, "Charge them that are rich in this world, not to be high-minded, nor to trust in uncertain riches, but in the living God, who giveth us all things richly to enjoy; let them do good, be rich in good works, ready to distribute, to communicate." Why does he say this? Hear what follows: "Let them lay up in store for themselves a good foundation for the time to come, that they may lay hold of the true life."[2] If they ought to lay up for themselves a good foundation for the time to come, in order to lay hold of the true life, surely this in which they were is a false life. For why shouldest thou desire to lay hold of the true, if thou hast the true already? Is the true to be laid hold of? There must then be a departing from the false. And by what way must be the departing? Whither? Hear, believe; and thou makest the passage from death into life, and comest not into judgment.

4. What is this, "and thou comest not into judgment"? And who will be better than the Apostle Paul, who saith, "We must all appear before the judgment-seat of Christ, that every one may there receive what he has done in the body, whether it be good or evil"?[3] Paul saith, "We must all appear before the judgment-seat of Christ;" and darest thou promise to thyself that thou shalt not come into judgment? Be it far from me, sayest thou, that I should dare promise this to myself. But I believe Him that doth promise. The Saviour speaks, the Truth promises, Himself said to me, "Whoso heareth my words, and believeth Him that sent me, hath eternal life, and makes a passage from death unto life, and shall not come into judgment." I then have heard the words of my Lord, and I

[1] Matt. xix. 17. Tim. vi. 17–19. [3] 2 Cor. v. 10.

have believed; so now, when I was an unbeliever, I became a believer; even as He warned me, I passed from death to life, I come not into judgment; not by my presumption, but by His promise. Does Paul, however, speak contrary to Christ, the servant against his Lord, the disciple against his Master, the man against God; so that, when the Lord saith, "Whoso heareth and believeth, passeth from death to life," the apostle should say, "We must all appear before the judgment-seat of Christ"? Otherwise, if he comes not into judgment who appears before the judgment-seat, I know not how to understand it.

5. The Lord our God then reveals it, and by His Scriptures puts us in mind how it may be understood when judgment is spoken of. I exhort you, therefore, to give attention. Sometimes judgment means punishment, sometimes it means discrimination. According to that mode of speech in which judgment means discrimination, "we must all appear before the judgment-seat of Christ, that" a man "may there receive what things he has done in the body, whether it be good or ill." For this same is a discrimination, to distribute good things to the good, evil things to the evil. For if judgment were always to be taken in a bad sense, the psalm would not say, "Judge me, O God." Perhaps some one is surprised when he hears one say, "*Judge me*, O God." For man is wont to say, "Forgive me, O God;" "Spare me, O God." Who is it that says, "Judge me, O God"? Sometimes in the psalm this very verse even is placed in the pause,[1] to be given out by the reader and responded by the people. Does it not perhaps strike some man's heart so much that he is afraid to sing and to say to God, "Judge me, O God"? And yet the people sing it with confidence, and do not imagine that they wish an evil thing in that which they have learned from the divine word; even if they do not well understand it, they believe that what they sing is something good. And yet even the psalm itself has not left a man without an insight into the meaning of it. For, going on, it shows in the words that follow what kind of judgment it spoke of; that it is not one of condemnation, but of discrimination. For saith it, "Judge me, O God." What means "Judge me, O God, and discern my cause

[1] Diapsalma.

from an unholy nation"? According to this judgment of discerning, then, "we must all appear before the judgment-seat of Christ." But again, according to the judgment of condemnation, "Whoso heareth my words," saith He, "and believeth Him that sent me, hath eternal life, and shall not come into judgment, but makes a passage from death to life." What is "shall not come into judgment"? Shall not come into condemnation. Let us prove from the Scriptures that *judgment* is put where *punishment* is understood; although also in this very passage, a little further on, you will hear the same term *judgment* put for nothing else than for condemnation and punishment. Yet the apostle says in a certain place, writing to those who abused the body, what the faithful among you know; and because they abused it, they were chastised by the scourge of the Lord. For he says to them, "Many among you are weak and sickly, and deeply sleep." For many therefore even died. And he went on: "For if we judged ourselves, we should not be judged by the Lord;" that is, if we reproved ourselves, we should not be reproved by the Lord. "But when we are judged, we are chastened by the Lord, that we may not be condemned with the world."[1] There are therefore those who are judged here according to punishment, that they may be spared there; there are those who are spared here, that they may be the more abundantly tormented there; and there are those to whom the very punishments are meted out without the scourge of punishment, if they be not corrected by the scourge of God; that, since here they have despised the Father that scourgeth, they may there feel the Judge that punisheth. Therefore there is a judgment into which God, that is, the Son of God, will in the end send the devil and his angels, and all the unbelieving and ungodly with him. To this judgment, he who, now believing, passes from death unto life, shall not come.

6. For, lest thou shouldest think that by believing thou art not to die according to the flesh, or lest, understanding it carnally, thou shouldest say to thyself, "My Lord has said to me, Whoso heareth my words, and believeth Him that sent me, is passed from death to life: I then have believed, I am not to

[1] 1 Cor. xi. 30, 32.

die;" be assured that thou shalt pay that penalty, death, which thou owest by the punishment of Adam. For he, in whom we all then were, received this sentence, "Thou shalt surely die;"[1] nor can the divine sentence be made void. But after thou hast paid the death of the old man, thou shalt be received into the eternal life of the new man, and shalt pass from death to life. Meanwhile, make the transition of life now. What is thy life? Faith: "The just doth live by faith."[2] The unbelievers, what of them? They are dead. Among such dead was he, in the body, of whom the Lord says, "Let the dead bury their dead."[3] So, then, even in this life there are dead, and there are living; all live in a sense. Who are dead? They who have not believed. Who are living? They who have believed. What is said to the dead by the apostle? "Arise, thou that sleepest." But, quoth an objector, he said sleep, not death. Hear what follows: "Arise, thou that sleepest, and come forth from the dead." And as if the sleeper said, Whither shall I go? "And Christ shall give thee light."[4] Christ having enlightened thee, now believing, immediately thou makest a passage from death to life: abide in that to which thou hast passed, and thou shalt not come into judgment.

7. Himself explains that already, and goes on, "Verily, verily, I say unto you." In case, because He said "is passed from death to life," we should understand this of the future resurrection, and willing to show that he who believes is passed, and that to pass from death to life is to pass from unbelief to faith, from injustice to justice, from pride to humility, from hatred to charity, He saith now, "Verily, verily, I say unto you, The hour cometh, and now is." What more evident? "And now is, when the dead shall hear the voice of the Son of God, and they that hear shall live." We have already spoken of these dead. What think we, my brethren? Are there no dead in this crowd that hear me? They who believe and act according to the true faith do live, and are not dead. But they who either do not believe, or believe as the devils believe, trembling,[5] and living wickedly,

[1] Gen. ii. 17. [2] Hab. ii. 14; Rom. i. 17. [3] Matt. viii. 22.
[4] Eph. i. 14. [5] Jas. ii. 19.

confessing the Son of God, and without charity, must rather be esteemed dead. This hour, however, is still passing. For the hour of which the Lord spoke will not be an hour of the twelve hours of a day. From the time when He spoke even to the present, and even to the end of the world, the same one hour is passing; of which hour John saith in his epistle, "Little children, it is the last hour."[1] Therefore, is now. Whoso is alive, let him live; whoso was dead, let him live; let him hear the voice of the Son of God, who lay dead; let him arise and live. The Lord cried out at the sepulchre of Lazarus, and he that was four days dead arose. He who stank in the grave came forth into the air. He was buried, a stone was laid over him: the voice of the Saviour burst asunder the hardness of the stone; and thy heart is so hard, that that Divine Voice does not yet break it! Rise in thy heart; go forth from thy tomb. For thou wast lying dead in thy heart as in a tomb, and pressed down by the weight of evil habit as by a stone. Rise, and go forth. What is Rise, and go forth? Believe and confess. For he that has believed has risen; he that confesses is gone forth. Why said we that he who confesses is gone forth? Because he was hid before confessing; but when he does confess, he goes forth from darkness to light. And after he has confessed, what is said to the servants? What was said beside the corpse of Lazarus? "Loose him, and let him go." How? As it was said to His servants the apostles, "What things ye shall loose on earth, shall be loosed in heaven."[2]

8. "The hour cometh, and now is, when the dead shall hear the voice of the Son of God; and they that hear shall live." From what source shall they live? From life. From what life? From Christ. How do we prove that the source is Christ the life? "I am," saith He, "the way, the truth, and the life."[3] Dost thou wish to walk? "I am the way." Dost thou wish not to be deceived? "I am the truth." Wouldest thou not die? "I am the life." This saith thy Saviour to thee: There is not whither thou mayest go but to me; there is not whereby thou mayest go but by me. Therefore this hour is going on now, this act is clearly taking

[1] 1 John ii. 18. [2] Matt. xviii. 18. [3] John xiv. 6.

place, and does not at all cease. Men who were dead, rise; they pass over to life; at the voice of the Son of God they live; from Him they live, while persevering in the faith of Him. For the Son hath life, whence He has it that they that believe shall live.

9. And how hath He? Even as the Father hath. Hear Himself saying, "For as the Father hath life in Himself, so also hath He given to the Son to have life in Himself." Brethren, I shall speak as I shall be able. For these are those words that perplex the puny understanding. Why has He added, "in Himself"? It would suffice to say, "For as the Father hath life, so also hath He given to the Son to have life." He added, "in Himself:" for the Father "hath life in Himself," and the Son hath life in Himself. He meant us to understand something in that which He saith, "in Himself." And here a secret matter is shut up in this word; let there be knocking, that there may be an opening. O Lord, what is this that Thou hast said? Wherefore hast Thou added, "in Himself"? For did not Paul the apostle, whom Thou madest to live, have life? He had, said He. As for men that were dead to be made alive, and at Thy word to pass unto life by believing; when they shall have passed, will they not have life in Thee? They shall have life; for I said also a little before, "Whoso heareth my words, and believeth Him that sent me, hath eternal life." Therefore those that believe in Thee have life; and Thou hast not said, "in themselves." But when Thou speakest of the Father, "even as the Father hath life in Himself;" again, when Thou speakest of Thyself, Thou saidst, "So also hath He given to the Son to have life in Himself." Even as He hath, so gave He to have. Where hath He? "In Himself." Where gave He to have? "In Himself." Where hath Paul life? Not in himself, but in Christ. Where hast thou, believer? Not in thyself, but in Christ. Let us see whether the apostle says this: "Now I live; but not I, but Christ liveth in me."[1] Our life, as ours, that is, of our own personal will, will be only evil, sinful, unrighteous; but the life in us that is good is from God, not from ourselves; it is given to us by God, not

[1] Gal. ii. 20.

by ourselves. But Christ hath life in Himself, as the Father hath, because He is the Word of God. With Him, it is not the case that He liveth now ill, now well; but as for man, he liveth now ill, now well. He who was living ill, was in his own life; he who is living well, is passed to the life of Christ. Thou art made a partaker of life; thou wast not that which thou hast received, but wast one who received: but it is not so with the Son of God, as if at first He was without life, and then received life. For if thus He received life, He would not have it in Himself. For, indeed, what is in Himself? That He should Himself be the very life.

10. I may perhaps declare that matter more plainly still. One lights a candle: that candle, for example, so far as regards the little flame which shines there—that fire has light in itself; but thine eyes, which lay idle and saw nothing, in the absence of the candle, now have light also, but not in themselves. Further, if they turn away from the candle, they are made dark; if they turn to it, they are illumined. But certainly that fire shines so long as it exists: if thou wouldst take the light from it, thou dost also at the same time extinguish it; for without the light it cannot remain. But Christ is light inextinguishable and co-eternal with the Father, always bright, always shining, always burning: for if He were not burning, would it be said in the psalm, "Nor is there any that can hide himself from his heat"?[1] But thou wast cold in thy sin; thou turnest that thou mayest become warm; if thou wilt turn away, thou wilt become cold. In thy sin thou wast dark; thou turnest in order to be enlightened; if thou turnest away, thou wilt become dark. Therefore, because in thyself thou wast darkness, when thou shalt be enlightened, thou wilt *be* light, though in the light. For saith the apostle, "Ye were once darkness, but now light in the Lord."[2] When he had said, "but now light," he added, "in the Lord." Therefore in thyself darkness, "light in the Lord." In what way "light"? Because by participation of that light thou art light. But if thou wilt depart from the light by which thou art enlightened, thou returnest to thy darkness. Not so Christ, not so the Word of God. But

[1] Ps. xix. 7. [2] Eph. v. 8.

how not? "As the Father hath life in Himself, so hath He given also to the Son to have life in Himself;" so that He lives, not by participation, but unchangeably, and is altogether Himself life. "So hath He given also to the Son to have life." Even as He hath, so has He given. What is the difference? For the one gave, the other received. Was He already in being when He received? Are we to understand that Christ was at any time in being without light, when Himself is the wisdom of the Father, of which it is said, "It is the brightness of the eternal light"?[1] Therefore what is said, "gave to the Son," is such as if it were said, "begat the Son;" for by begetting He gave. As He gave Him to be, so He gave Him to be life, so also gave Him to be life in Himself. What is that, to be life in Himself? Not to need life from elsewhere, but to be Himself the plenitude of life, out of which others believing should have life while they lived. "Hath given Him," then, "to have life in Himself." Hath given as to whom? As to His own Word, as to Him who "in the beginning was the Word, and the Word was with God."

11. *Afterwards*, because He was made man, what gave He to Him? "And hath given Him authority to execute judgment, because He is the Son of man." In that He is the Son of God, "As the Father hath life in Himself, so also hath He given to the Son to have life in Himself;" in that He is the Son of man, "He hath given Him authority of executing judgment." This is what I explained to you yesterday, my beloved, that in the judgment man will be seen, but God will not be seen; but after the judgment, God will be seen by those who have prevailed in the judgment, but by the wicked He will not be seen. Since, therefore, the man will be seen in the judgment in that form in which He will so come as He ascended, for that reason He had said above, "The Father judgeth not any man, but hath given all judgment to the Son." He repeats the same thing also in this place, when He says, "And hath given Him authority of executing judgment, because He is the Son of man." As if thou wert to say, "hath given Him authority of executing judgment." In what way? When

[1] Wisd. vii. 26.

He had not that authority of executing judgment? Since "in the beginning was the Word, and the Word was with God, and the Word was God;" since "all things were made by Him," did He not already have authority of executing judgment? Yes, but according to this, I say, "He gave Him authority of executing judgment, because He is the Son of man:" according to this, He received authority of judging "because He is the Son of man." For in that He is the Son of God, He always had this authority. He that was crucified, received; He who was in death, is in life: the Word of God never was in death, but is always in life.

12. Now, therefore, as to a resurrection, perhaps some one of us was saying: Behold, we have risen; he who hears Christ, and believes, and is passed from death to life, also will not come into judgment. The hour cometh, and now is, that whoso heareth the voice of the Son of God shall live: he was dead, he has heard; behold, he doth rise. What is this that is said, that there is to be a resurrection afterwards? Spare thyself, do not hasten the sentence, lest thou hurry after it. There is, indeed, this resurrection which comes to pass now; unbelievers were dead, the unrighteous were dead; the righteous live, they pass from the death of unbelief to the life of faith. But do not thence believe that there will not be a resurrection afterwards of the body; believe that there will be a resurrection of the body also. For hear what follows after the declaration of this resurrection which is by faith, lest any should think this to be the only resurrection, or fall into that desperation and error of men who perverted the thoughts of others, "saying that the resurrection is past already," of whom the apostle saith, "and they overthrow the faith of some."[1] For I believe that they were saying to them such words as these: "Behold, when the Lord saith, 'And he that believeth in me is passed from death unto life;" the resurrection has already taken place in believing men, who were before unbelievers: how can a second resurrection be meant?" Thanks to our Lord God, He supports the wavering, directs the perplexed, confirms the doubting. Hear what follows, now that thou hast not whereof to make to thyself the dark-

[1] 2 Tim. ii. 18.

ness of death. If thou hast believed, believe the whole. What whole, sayest thou, am I to believe? Hear what He saith: "Marvel not at this," namely, that He gave to the Son authority of making judgment. I say, in the end of the world, saith He. How in the end? "Do not marvel at this; for the hour cometh." Here He has not said, "and now is." In reference to that resurrection of faith, what did He say? "The hour cometh, and now is." In reference to that resurrection which He intimates there will be of dead bodies, He said, "The hour cometh;" He has not said, "and now is," because it is to come in the end of the world.

13. And whence, sayest thou, dost thou prove to me that He spoke about the resurrection itself? If thou hear patiently, thou wilt presently prove it to thyself. Let us go on then: "Marvel not at this; for the hour cometh, in which all that are in the graves." What more evident than this resurrection? A while ago, He had not said, "they that are in the graves," but, "The dead shall hear the voice of the Son of God; and they that hear shall live." He has not said, some shall live, others shall be damned; because all who believe shall live. But what does He say concerning the graves? "All that are in the graves shall hear His voice, and shall come forth." He said not, "shall hear and live." For if they have lived wickedly, and lay in the graves, they shall rise to death, not to life. Let us see, then, who shall come forth. Although, a little before, the dead by hearing and believing did live, there was no distinction there made: it was not said, The dead shall hear the voice of the Son of God; and when they shall have heard, some shall live, and some shall be damned; but, "all that hear shall live:" because they that believe shall live, they that have charity shall live, and none of them shall die. But concerning the graves, "They shall hear His voice, and come forth: they that have done well, to the resurrection of life; they that have done ill, to the resurrection of judgment." This is the judgment, that punishment of which He had said a while before, "Whoso believeth in me is passed from death to life," and shall not come into judgment.

14. "I cannot of myself do anything; as I hear I judge,

and my judgment is just." If as Thou hearest Thou judgest, of whom dost Thou hear? If of the Father, yet surely "the Father judgeth not any man, but hath given all judgment to the Son." When dost Thou, being in a manner the Father's herald, declare what Thou hearest? I speak what I hear, because what the Father is, that I am: for, indeed, speaking is my function; because I am the Father's Word. For this Christ says to thee. Thereupon, of thine. What is "As I hear I judge," but "As I am"? For in what manner does Christ hear? Let us inquire, brethren, I beg of you. Does Christ hear of the Father? How doth the Father speak to Him. Undoubtedly, if He speaks to Him, He uses words to Him; for every one who says something to any one, says it by a word. How doth the Father speak to the Son, seeing that the Son is the Father's Word? Whatever the Father says to us, He says it by His Word: the Word of the Father is the Son; by what other word, then, doth He speak to the Word Himself? God is one, has one Word, contains all things in one Word. What does that mean, then, "As I hear, I judge"? Just as I am of the Father, so I judge. Therefore "my judgment is just." If Thou doest nothing of Thyself, O Lord Jesus, as carnal men think; if Thou doest nothing of Thyself, how didst Thou say a while before, "So also the Son quickeneth whom He will"? Just now Thou sayest, Of myself I do nothing. But what does the Son declare, but that He is of the Father? He that is of the Father is not of Himself. If the Son were of Himself, He would not be the Son: He is of the Father. That the Father is, is not of the Son; that the Son is, is of the Father. Equal to the Father; but yet the Son of the Father, not the Father of the Son.

15. "Because I seek not my own will, but the will of Him that sent me." *The Only Son* saith, "I seek not my own will," and yet men desire to do their own will! To such a degree does He who is equal to the Father humble Himself; and to such a degree does He extol Himself, who lies in the lowest depth, and cannot rise except a hand is reached to Him! Let us then do the will of the Father, the will of the Son, the will of the Holy Ghost; because of this Trinity there is one will, one power, one majesty. Yet for that reason saith the

Son, "I came not to do mine own will, but the will of Him that sent me;" because Christ is not of Himself, but of the Father. But what He had that He might appear as a man, He assumed of the creature which He himself formed.

TRACTATE XXIII.

CHAPTER V. 19–40.

1. IN a certain place in the Gospel, the Lord says that the prudent hearer of His word ought to be like a man who, wishing to build a house, digs deeply until he comes to the foundation of stability on the rock, and there establishes in security what he builds against the violence of the flood; so that, when the flood comes, it may be rather beaten back by the strength of the building, than bring ruin on that house by the force of its pressure.[1] Let us regard the Scripture of God to be, as it were, the field where we wish to build something. Let us not be slothful, nor be content with the surface; let us dig deeply until we come to the rock: "And that rock was Christ."[2]

2. The passage read to-day has spoken to us of the witness of the Lord, that He does not hold the witness of men necessary, but has a greater witness than men; and He has told us what this witness is: "The works," saith He, "which I do bear witness of me." Then He added, "And the Father that sent me beareth witness of me." The very works also which He doeth, He says that He has received from the Father. The works, therefore, bear witness, the Father bears witness. Has John borne no witness? He did clearly bear witness, but as a lamp; not to satisfy friends, but to confound enemies: for it had been predicted long before by the person of the Father, "I have prepared a lamp for mine Anointed: I will clothe His enemies with confusion; but upon Him shall flourish my sanctification."[3] Be it that thou wert left in the dark in the night-time, thou didst direct thy attention to the lamp, thou didst admire the lamp, and didst exult at its light. But that lamp says that there is a sun, in which thou oughtest to exult; and

[1] Matt. vii. 24, 25. [2] 1 Cor. x. 4. [3] Ps. cxxxii. 17.

though it burns in the night, it bids thee to be looking out for the day. Therefore it is not the case that there was no need of that man's testimony. For wherefore was he sent, if there was no need of him? But, on the contrary, lest man should stay at the lamp, and think the light of the lamp to be sufficient for him, therefore the Lord neither says that this lamp had been superfluous, nor yet doth He say that thou oughtest to stay at the lamp. The Scripture of God utters another testimony: there undoubtedly God hath borne witness to His Son, and in that Scripture the Jews had placed their hope,—namely, in the law of God, given by Moses His servant. "Search the Scripture," saith He, "in which ye think ye have eternal life: the same bears witness of me; and ye will not come to me that ye may have life." Why do ye think that in the Scripture ye have eternal life? Ask itself to whom does it bear witness, and understand what is eternal life. And because for the sake of Moses they were willing to reject Christ, as an adversary to the ordinances and precepts of Moses, He convicts those same men as by another lamp.

3. For, indeed, all men are lamps, since they can be both lighted and extinguished. Moreover, when the lamps are wise, they shine and glow with the Spirit; yet also, if they did burn and are put out, they even stink. The servants of God remain good lamps by the oil of His mercy, not by their own strength. The free grace of God, truly, is the oil of the lamps. "For I have laboured more than they all," saith a certain lamp; and lest he should seem to burn by his own strength, he added, "But not I, but the grace of God that was with me."[1] All prophecy, therefore, before the coming of the Lord, is a lamp. Of this lamp the Apostle Peter says: "We have a more sure word of prophecy, to which ye do well giving heed, as unto a lamp shining in a dark place, until the day dawn, and the day-star arise in your hearts."[2] Accordingly the prophets are lamps, and all prophecy one great lamp. What of the apostles? Are not they, too, lamps? They are, clearly. He alone is not a lamp. For He is not lighted and put out; because "even as the Father hath life in Himself, so hath He given to the Son to have life in Himself." The apostles also,

[1] 1 Cor. xv. 10. [2] 2 Pet. i. 19.

I say, are lamps; and they give thanks because they were both lighted by the light of truth, and are burning with the spirit of charity, and supplied with the oil of God's grace. If they were not lamps, the Lord would not say to them, "Ye are the light of the world." For after He said, "Ye are the light of the world," He shows that they should not think themselves such a light as that of which it is said, "That was the true light, that enlighteneth every man coming into this world." But this was said of the Lord at that time when He was distinguished from John (the Baptist). Of John the Baptist, indeed, it had been said, "He was not the light, but that he might bear witness of the light."[1] And lest thou shouldst say, How was he not the light, of whom Christ says that "he was a lamp"?—I answer, In comparison of the other light, he was not light. For "that was the true light that enlighteneth every man coming into this world." Accordingly, when He said also to the disciples, "Ye are the light of the world," lest they should imagine that anything was attributed to them which was to be understood of Christ alone, and thus the lamps should be extinguished by the wind of pride, when He had said, "Ye are the light of the world," He immediately subjoined, "A city that is set on a hill cannot be hid; neither do men light a candle and put it under a bushel, but on a candlestick, that it may shine on all that are in the house." But what if He did not call the apostles the candle, but the lighters of the candle, which they were to put on a candlestick? Hear that He called themselves the candle. "So let your light shine," saith He, "before men, that they, seeing your good works, may glorify," not you, but "your Father who is in heaven."[2]

4. Wherefore both Moses bore witness to Christ, and John bore witness to Christ, and all the other prophets and apostles bore witness to Christ. Before all these testimonies He places the testimony of His own works. Because through those men too, it was God and none other that bore witness to His Son. But yet in another way God bears testimony to His Son. God reveals His Son through the Son Himself, He reveals Himself through the Son. To Him, if a man shall have been able to

[1] John i. 9. [2] Matt. v. 14–16.

reach, he shall need no lamps; and by truly digging deep, he will carry down his building to the rock.

5. The lesson of to-day, brethren, is easy; but on account of what was due yesterday (for I know what I have delayed, not withdrawn, and the Lord has deigned to allow me even to-day to speak to you), recall to mind what you ought to demand, if perhaps, while preserving piety and wholesome humility, we may in some measure stretch out ourselves, not against God, but towards Him, and lift up our soul, pouring it out above us, like the Psalmist, to whom it was said, "Where is thy God?" "On these things," saith he, "I meditated, and poured out my soul above me."[1] Therefore let us lift up our soul to God, not against God; for this also is said, "To Thee, O Lord, I have lifted up my soul."[2] And let us lift it up with His own assistance, for it is heavy. And from what cause is it heavy? Because the body which is corrupt weighs down the soul, and the earthly tabernacle depresses the mind while meditating on many things.[3] Let us try, then, whether we may not be able to withdraw our mind from many things in order to concentrate it on one, and to raise it to one (which indeed we cannot do, as I have said, unless He assist us who wills our souls to be raised to Himself). And so we may apprehend in some measure how the Word of God, the only-begotten of the Father, the co-eternal and equal with the Father, doeth not anything except what He seeth the Father doing, whilst yet the Father Himself doeth not anything but through the Son, who seeth Him doing. Since the Lord Jesus, as it seems to me,—willing here to make known some great matter to those that give attention to it, and to pour into those that are capable of receiving, and to rouse, on the other hand, the incapable to assiduity, in order that, while not yet understanding, they may by right living be made capable,—has intimated to us that the human soul and rational mind which is in man, not in the beast, is invigorated, enlightened, and made happy in no other way than by the very substance of God: that the soul itself gets somewhat by and of the body, and yet holds the body subject to it, while the senses of the body can be soothed and delighted by things bodily, and that because of

[1] Ps. xlii. 4. [2] Ps. xxv. 1. [3] Wisd. ix. 15.

this kind of fellowship of soul and body in this life, and in this mutual embrace of theirs, the soul is delighted when the bodily senses are soothed, and saddened when they are offended; while yet the happiness by which the soul itself is made happy cannot be realized but by a participation of that ever-living, unchangeable life, of that eternal substance, which is God: that as the soul, which is inferior to God, causes the body, which is inferior to itself, to live, so that alone which is superior to the soul can cause that same soul to live happily. For the soul is higher than the body, and higher than the soul is God. It bestows something on its inferior, while there is something bestowed on itself by the superior. Let it serve its Lord, that it may not be trampled on by its own servant. This, brethren, is the Christian religion, which is preached through the whole world, while its enemies are dismayed; who, where they are conquered, murmur, and fiercely rage against it where they prevail. This is the Christian religion, that one God be worshipped, not many gods, because only one God can make the soul happy. It is made happy by participation of God. Not by participation of a holy soul does the feeble soul become happy, nor by participation of an angel does the holy soul become happy; but if the feeble soul seeks to be happy, let it seek that by which the holy soul is made happy. For thou art made happy, not of an angel, but the angel as well as thou of the same source.

6. These things being premised and firmly established,—that the rational soul is made happy only by God, that the body is enlivened only by the soul, and that the soul is a something intermediate between God and the body,—direct your thoughts to, and recollect with me, not the passage read to-day, of which we have spoken enough, but that of yesterday, which we have been turning over and handling these three days, and, to the best of our abilities, digging into until we should come to the rock. The Word Christ, Christ the Word of God with God, Christ the Word and the Word God, Christ and God and Word one God. To this press on; O soul, despising, or even transcending all things else, to this press on. There is nothing more powerful than this creature, which is called the rational mind, nothing more sublime:

whatever is above this, is but the Creator. But I was saying that Christ is the Word, and Christ is the Word of God, and Christ the Word is God; but Christ is not only the Word, since "the Word became flesh, and dwelt among us:"[1] therefore Christ is both Word and flesh. For when "He was in the form of God, He thought it not robbery to be equal with God." And what of us in our low estate, who, feeble and crawling on the ground, were not able to reach unto God, were we to be abandoned? God forbid. "He emptied Himself, taking upon Him the form of a servant;"[2] not, therefore, by losing the form of God. He became man who was God, by receiving what He was not, not by losing what He was: so God became man. There thou hast something for thy weakness, something for thy perfection. Let Christ raise thee by that which is man, lead thee by that which is God-man, and guide thee through to that which is God. And the whole preaching and dispensation by Christ is this, brethren, and there is not another, that souls may be raised again, and that bodies also may be raised again. For each of the two was dead; the body by weakness, the soul by iniquity. Because each was dead, each may rise again. What each? Soul and body. By what, then, can the soul rise again but by Christ God? By what the body, but by the man Christ? For there was also in Christ a human soul, a whole soul; not merely the irrational part of the soul, but also the rational, which is called mind. For there have been certain heretics, and they have been driven out of the Church, who fancied that the body of Christ did not have in it a rational mind, but, as it were, the animal life of a beast; since, without the rational mind, life is only animal life. But because they were driven out, and driven out by the truth, accept thou the whole Christ, Word, rational mind, and flesh. This is the whole Christ. Let thy soul rise again from iniquity by that which is God, thy body from corruption by that which is man. There, most beloved, hear ye what, so far as it appears to me, is the great profundity of this passage; and see how Christ here speaks to the effect, that the only reason why He came is, in order that souls may have a resurrection from

[1] John i. 14. [2] Phil. ii. 6.

iniquity, and bodies from corruption. I have already said by what our souls are raised, by the very substance of God; by what our bodies are raised, by the human dispensation of our Lord Jesus Christ.

7. "Verily, verily, I say unto you, The Son cannot of Himself do anything, but what He seeth the Father doing; for what things soever He has done, these also the Son doeth in like manner." Yes, the heaven, the earth, the sea; the things that are in heaven, on the earth, and in the sea; the visible and invisible, the animals on the land, the plants in the fields, the creatures that swim in the waters, that fly in the air, that shine in heaven; besides all these, angels, virtues, thrones, dominations, principalities, powers; "all were made by Him." Did God make all these, and show them when made to the Son, that He also should make another world full of all these? Certainly not. But, on the contrary, what does He say? "For what things soever He has made, these," not others, but "these also the Son doeth," not differently, "but in like manner." "For the Father loveth the Son, and showeth Him all things which Himself doeth." The Father showeth to the Son that souls may be raised, for souls are raised up by the Father and the Son; nor can souls live except God be their life. If souls, then, cannot live unless God be their life, just as themselves are the life of bodies; what the Father shows to the Son, that is, what He doeth, He doeth through the Son. For it is not by doing that He shows to the Son, but by showing He doeth through the Son. For the Son sees the Father showing before anything is done; and from the Father's showing and the Son's vision, is done what is done by the Father through the Son. So are souls raised up, if they can see that conjunction of unity, the Father showing, the Son seeing, and the creature made by the Father's showing and the Son's seeing; and that thing made by the Father's showing and the Son's seeing, which is neither the Father nor the Son, but beneath the Father and the Son, whatever is made by the Father through the Son. Who sees this?

8. Behold, again we humble ourselves to carnal notions, and descend to you, if indeed we had at any time ascended somewhat from you. Thou wishest to show something to thy son,

that he may do what thou doest; thou art about to do, and thus to show the thing. Therefore, what thou art about to do, in order to show it to thy son, thou doest not surely *by* thy son; but thou alone doest that thing which, when done, he may see, and do another such thing in like manner. This is not the case there; why goest thou on to thy own similitude, and blottest out the similitude of God within thee? There, the case is wholly otherwise. Find a case in which thou showest to thy son what thou doest before thou doest it; so that, after thou hast shown it, it will be by the son thou doest. Perhaps something like this now occurs to thee: Lo, sayest thou, I think to make a house, and I wish it to be built by my son: before I build it myself, I point out to my son what I mean to do: both he doeth, and I too by him to whom I pointed out my wish. Thou hast retreated, indeed, from the former similitude, but still thou liest in great dissimilitude. For, lo, before thou canst make the house, thou dost inform thy son, and point out to him what thou meanest to do; that, upon thy showing before thou makest, he may make what thou hast shown, and so thou mayest make by him: but thou wilt speak words to thy son, words will have to pass between thee and him; between the person showing and the person seeing, between speaker and hearer, flies articulate sound, which is not what thou art, nor what he is. That sound, indeed, which goes out of thy mouth, and by the concussion of the air touches thy son's ear, and filling the sense of hearing, conveys thy thought to his heart; that sound, I say, is not thyself, nor thy son. A sign is given from thy mind to thy son's mind, but that sign not either thy mind or thy son's mind, but something else. Is it thus that we think the Father has spoken to the Son? Were there words between the Father and the Word? Then how is it? Or, whatever the Father would say to the Son, if He would say it by a word, the Son Himself is the Word of the Father, would He speak by a word to the Word? Or, since the Son is the great Word, had smaller words to pass between the Father and Son? Was it so, that some sound, as it were a temporal, fleeting creature, had to issue from the mouth of the Father, and strike upon the ear of the Son? Has God a

body, that this should proceed, as it were, from His lips? And has the Word the ears of a body, into which sound may come? Lay aside all notions of corporeal forms, regard simplicity, if thou art single-minded. But how wilt thou be single-minded? If thou wilt not entangle thyself with the world, but disentangle thyself from the world. For by disentangling thyself, thou wilt be single-minded. And see, if thou canst, what I say; or if thou canst not, believe what thou dost not see. Thou speakest to thy son; thou speakest by a word: neither art thou, nor is thy son, the word that sounds.

9. I have, sayest thou, another method of showing; for so well instructed is my son, that he hears without my speaking, but I show him by a nod what to do. Lo, show him by a nod what thou wilt, yet certainly the mind holds within itself that which it would show. By what dost thou give this nod? With the body,—namely, with the lips, the look, the brows, the eyes, the hands. All these are not what thy mind is: these, too, are media; there was something understood by these signs which are not what thy mind is, not what the mind of thy son is; but all this which thou doest by the body is beneath thy mind, and beneath the mind of thy son: nor can thy son know thy mind, unless thou give him signs by the body. What, then, do I say? This is not the case there; there all is simplicity. The Father shows to the Son what He is doing, and by showing begets the Son. I see what I have said; but because I see also to whom I have said it, may such understanding be some time or other formed in you as to grasp it. If ye are not able now to comprehend what God is, comprehend at least what God is not: you will have made much progress, if you think of God as being not something other than He is. God is not a body, not the earth, not the heaven, not the moon, or sun, or stars—not these corporeal things. For if not heavenly things, how much less is He earthly things! Put all body out of the question. Further, hear another thing: God is not a mutable spirit. For I confess,—and it must be confessed, for it is the Gospel that speaks it,—"God is a Spirit." But pass beyond all mutable spirit, beyond all spirit that now knows, now

knows not; that now remembers, now forgets; that wills what before it willed not, that wills not what before it willed; either that suffers these mutabilities now or may suffer them: pass beyond all these. Thou findest not any mutability in God; nor aught that may have been one way before, and is otherwise now. For where thou findest alternation, there a kind of death has taken place: since, for a thing not to be what it was, is a death. The soul is said to be immortal; so indeed it is, because it ever lives, and there is in it a certain continuous life, but yet a mutable life. According to the mutability of this life, it may be said to be mortal; because if it lived wisely, and then becomes foolish, it dies for the worse; if it lived foolishly, and becomes wise, it dies for the better. For the Scripture teaches us that there is a death for the worse, and that there is a death for the better. In any case, they had died for the worse, of whom it said, "Let the dead bury their dead;"[1] and, "Awake, thou that sleepest, and arise from the dead, and Christ shall give thee light;"[2] and from this passage before us, "When the dead shall hear, and they that hear shall live." For the worse they had died; therefore do they come to life again. By coming to life they die for the better, because by coming to life again they will not be what they were; but for that to be, which was not, is death. But perhaps it is not called death if it is for the better? The apostle has called that death: "But if ye be dead with Christ from the elements of this world, why do ye judge concerning this world as if ye were still living?"[3] And again, "For ye are dead, and your life is hid with Christ in God." He wishes us to die that we may live, because we have lived to die. Whatever therefore dies, both from better to worse, and from worse to better, is not God; because neither can supreme goodness proceed to better, nor true eternity to worse. For true eternity is, where is nothing of time. But was there now this, now that? Immediately time is admitted, it is not eternal. For that ye may know that God is not thus, as the soul is,—certainly the soul is immortal,—what, however, saith the apostle of God, "Who alone hath immortality," unless that he openly says this, He alone hath

[1] Matt. viii. 22. [2] Eph. v. 14. [3] Col. ii. 20.

unchangeableness, because He alone hath true eternity? Therefore no mutability is there.

10. Recognise in thyself something which I wish to say within, in thyself; not within as if in thy body, for in a sense one may say, "in thyself." For there is in thee health, thy age whatever it be, but this in regard to the body. In thee is thy hand and thy foot; but there is one thing in thee, within; another thing in thee as in thy garment. But leave outside thy garment and thyself, descend into thyself, go to thy secret place, thy mind, and there see, if thou canst, what I wish to say. For if thou art far from thyself, how canst thou come near to God? I was speaking of God, and thou believedst that thou wouldst understand. I am speaking of the soul, I am speaking of thyself: understand this, there I will try thee. For I do not travel very far for examples, when I mean to give thee some similitude to thy God from thy own mind; because surely not in the body, but in that same mind, was man made after the image of God. Let us seek God in His own similitude; let us recognise the Creator in His own image. There within, if we can, let us find this that we speak of,—how the Father shows to the Son, and how the Son sees what the Father shows, before anything is made by the Father through the Son. But when I shall have spoken, and thou hast understood, thou must not think that spoken of to be something just such as our example, that thou mayest therein keep piety, which I wish to be kept by thee, and earnestly admonish thee to keep: that is, if thou art not able to comprehend what God is, do not think it a small matter for thee to know what He is not.

11. Behold, in thy mind, I see some two things, thy memory and thy thought, which is, as it were, the seeing faculty and the vision of thy soul. Thou seest something, and perceivest it by the eyes, and thou committest it to the care of the memory. There, within, is that which thou hast committed to thy memory, laid up in secret as in a storehouse, as in a treasury, as in a kind of secret chamber and inner cabinet. Thou thinkest of something else, thy attention is elsewhere; what thou didst see is in thy memory, but

not seen by thee, because thy thought is bent on another thing. I prove this at once. I speak to you who know; I mention by name Carthage; all who know it have instantly seen Carthage within the mind. Are there as many Carthages as there are minds of you? You have all seen it by means of this name, by means of these syllables known to you, rushing forth from my mouth: your ears were touched; the sense of the soul was touched through the body, and the mind bent back from another object to this word, and saw Carthage. Was Carthage made there and then? It was there already, but latent in the memory. Why was latent there? Because thy mind was engaged on another matter; but when thy thought turned back to that which was in the memory, thence it was shaped, and became a kind of vision of the mind. Before, there was not a vision, but there was memory; the vision was made by the turning back of thought to memory. Thy memory, then, showed Carthage to thy thought; and that which was in it before thou didst direct thy mind to the memory, it exhibited to the attention of thy thought when turned upon it. Behold, a showing is effected by the memory, and a vision is produced in thought; and no words passed between, no sign was given from the body: thou didst neither nod, nor write, nor utter a sound; and yet thought saw what the memory showed. But both that which showed, and that to which it showed, are of the same substance. But yet, that thy memory might have Carthage in it, the image was drawn in through the eyes, for thou didst see what thou didst store up in thy memory. So hast thou seen the tree which thou rememberest; so the mountain, the river; so the face of a friend, of an enemy, of father, mother, brother, sister, son, neighbour; so of letters written in a book, of the book itself; so of this church: all these thou didst see, and didst commit to thy memory after they were seen; and didst, as it were, lay up there what thou mightst by thinking see at will, even when they should be absent from these eyes of the body. Thou sawest Carthage when thou wast at Carthage; thy soul received the image by the eyes; this image was laid up in thy memory; and thou, the person who wast present at Carthage, didst keep something within thee which thou

mightst be able to see with thyself, even when thou shouldst not be there. All these things thou didst receive from without. What the Father shows to the Son, He does not receive from without: all comes to pass within, because there would be no creature at all without, unless the Father had made it by the Son. Every creature was made by God; before it was made it was not in being. It was not therefore seen, after being made and retained in memory, that the Father might show it to the Son, as the memory might show to thought; but, on the contrary, the Father showed it to be made, the Son saw it to be made; and the Father made it by showing, because He made it by the Son seeing. And therefore we ought not to be surprised that it is said, "But what He seeth the Father doing," not *showing*. For by this it is intimated that, with the Father, *to do* and *to show* is the same thing; that hence we may understand that He doeth all things by the Son seeing. Neither is that showing, nor that seeing, temporal. Forasmuch as all times are made by the Son, they could not certainly be shown to Him at any point of time to be made. But the Father's showing begets the Son's seeing, just in the same manner as the Father begets the Son. For the showing produces the seeing, not the seeing the showing. And if we were able to look into this matter more purely and perfectly, perhaps we should find that the Father is not one thing, His showing another; nor the Son one thing, His seeing another. But if we have hardly apprehended this,—if we have hardly been able to explain how the memory exhibits to the thought what it has received from without,—how much less can we take in or explain how God the Father shows to the Son, what He has not from elsewhere, or that which is not other than Himself! We are only little ones: I tell you what God is not, I do not show you what God is. What shall we do, then, that we may apprehend what He is? Can ye do this by or through me? I say this to the little ones, both to you and to myself; there is by whom we can: we have just now sung, just now heard, "Cast thy care upon the Lord, and He will nourish thee."[1] The reason why thou art not able, O man, is because thou art a little one;

[1] Ps. liii. 23.

being a little one, thou must be nourished; being nourished, thou wilt become full-grown; and what as a little one thou couldst not, thou shalt see when full-grown; but that thou mayest be nourished, "cast thy care upon the Lord, and He will nourish thee."

12. Therefore let us now briefly run over what remains, and do you see how the Lord makes known to us the things which I have been here commending to your attention. "The Father loveth the Son, and showeth Him all things which Himself doeth." Himself raiseth up souls, but by the Son, that the souls raised up may enjoy the substance of God, that is, of the Father and of the Son. "And greater works than these He will show Him." Greater than which? Than healings of bodies. We have treated of this already, and must not linger upon it now. Greater is the resurrection of the body unto eternity than this healing of the body, wrought in that impotent man, to last only for a time. "And greater works than these He will show Him, that ye may marvel." "Will show," as if the act were temporal, therefore as to a man made in time, since God the Word is not made, He by whom all times were made. But Christ was made man in time. We know in what consulship the Virgin Mary brought forth Christ, conceived of the Holy Ghost. Wherefore He, by whom as God the times were made, was made man in time. Hence, just as in time, "He will show Him greater works," that is, the resurrection of bodies, "that ye may marvel" at the resurrection of bodies wrought by the Son.

13. He then returns to that resurrection of souls: "For as the Father raiseth the dead, and quickeneth them, so also the Son quickeneth whom He will;" but this according to the Spirit. The Father quickeneth, the Son quickeneth; the Father whom He will, the Son whom He will; but the Father quickeneth the same as the Son, because all things were made by Him. "For as the Father raiseth up the dead, and quickeneth them, so also the Son quickeneth whom He will." This is said of the resurrection of souls; but what of the resurrection of bodies? He returns, and says: "For the Father judgeth not any man, but all judgment hath He given to the Son." The resurrection of souls is effected by the eternal and

unchangeable substance of the Father and Son. But the resurrection of bodies is effected by the dispensation of the Son's humanity, which dispensation is temporal, not co-eternal with the Father. Therefore, when He mentioned judgment, in which there should be a resurrection of bodies, He saith, "For the Father judgeth not any man, but all judgment hath He given to the Son;" but concerning the resurrection of souls, He saith, "Even as the Father raiseth the dead, and quickeneth them, so also the Son quickeneth whom He will." That, then, the Father and the Son together. But this concerning the resurrection of bodies: "The Father judgeth not any man, but hath given all judgment to the Son; that all may honour the Son, even as they honour the Father." This is referred to the resurrection of souls. "That all may honour the Son." How? "Even as they honour the Father." For the Son works the resurrection of souls in the same manner as the Father doth; the Son quickeneth just as the Father doth. Therefore, in the resurrection of souls, "let all honour the Son as they honour the Father." But what of the honouring on account of the resurrection of the body? "Whoso honoureth not the Son, honoureth not the Father that sent Him." He said not *even as*, but *honoureth* and *honoureth*. For the man Christ is honoured, but not *even as* God the Father. Why? Because, with respect to this, He said, "The Father is greater than I."[1] And when is the Son honoured *even as* the Father is honoured? When "in the beginning was the Word, and the Word was with God; and all things were made by Him." And hence, in this second honouring, what saith He? "Whoso honoureth not the Son, honoureth not the Father that sent Him." The Son was not sent, but because He was made man.

14. "Verily, verily, I say unto you." Again He returns to the resurrection of souls, that by continual repetition we may apprehend His meaning; because we could not keep up with His discourse hastening on as on wings. Lo, the Word of God lingers with us; lo, it doth, as it were, dwell with our infirmities. He returns again to the mention of the resurrection of souls. "Verily, verily, I say unto you, Whoso

[1] John xiv. 28.

heareth my word, and believeth Him that sent me, hath eternal life;" but hath it as from the Father. "For whoso heareth my word, and believeth Him that sent me, hath eternal life" from the Father, by believing the Father that sent the Son. "And shall not come into judgment, but is passed from death to life." But from the Father, whom he believes, is he quickened. What, dost Thou not quicken? See that the Son also "quickeneth whom He will." "Verily, verily, I say unto you, That the hour cometh when the dead shall hear the voice of the Son of God, and they that hear shall live." Here He did not say, they shall believe Him that sent me, and therefore shall live; but by hearing the voice of the Son of God, "they that hear," that is, they that obey the Son of God, "shall live." Therefore, both from the Father shall they live, when they will believe the Father; and from the Son shall they live, when they will hear the voice of the Son of God. Why shall they live both from the Father and from the Son? "For even as the Father hath life in Himself, so also hath He given to the Son to have life in Himself."

15. He has finished speaking of the resurrection of souls; it remains to speak more evidently of the resurrection of bodies. "And hath given Him authority also to execute judgment:" not only to raise up souls by faith and wisdom, but also to execute judgment. But why this? "Because He is the Son of man." Therefore the Father doeth something through the Son of man, which He doeth not from His own substance, to which the Son is equal: as, for instance, that He should be born, crucified, dead, and have a resurrection; for not any of these is contingent to the Father. In the same manner also the raising again of bodies. For the raising to life of souls the Father effects from His own substance, by the substance of the Son, in which the Son is equal to Him; because souls are made partakers of that unchangeable light, but not bodies; but the raising again of bodies, the Father effects through the Son of man. For "He hath given Him authority also to execute judgment, because He is the Son of man;" according to that which He said above, "For the Father judgeth not any man." And to show

that He said this of the resurrection of bodies, He goes on: "Marvel not at this, for the hour cometh:" not, *and now is;* but, "the hour cometh, in which all that are in the graves (this ye have already heard sufficiently explained yesterday) shall hear His voice, and come forth." Where? Into judgment: "They that have done well, into the resurrection of life; and they that have done evil, into the resurrection of judgment." And dost Thou do this alone, because the Father hath given all judgment to the Son, and judgeth not any man? I, saith He, do it. But how doest Thou it? "I cannot of myself do anything; as I hear, I judge; and my judgment is just." When He was treating of the resurrection of souls, He did not say, *I hear;* but, *I see.* For *I hear* refers to the command of the Father as giving order. Therefore, now as a man, just as He than whom the Father is greater; as from the form of a servant, not from the form of God, "As I hear, I judge; and my judgment is just." Whence is the man's judgment a just one? My brethren, mark well: "Because I seek not my own will, but the will of Him that sent me."

TRACTATE XXIV.

Chapter VI. 1–14.

1. THE miracles performed by our Lord Jesus Christ are indeed divine works, and incite the human mind to rise to the apprehension of God from the things that are seen. But inasmuch as He is not such a substance as may be seen with the eyes, and His miracles in the government of the whole world and the administration of the universal creation are, by their familiar constancy, slightly regarded, so that almost no man deigns to consider the wonderful and stupendous works of God, exhibited in every grain of seed; He has, agreeably to His mercy, reserved to Himself certain works, beyond the usual course and order of nature, which He should perform on fit occasion, that they, by whom His daily works are lightly esteemed, might be struck with astonishment at beholding, not indeed greater, but uncommon works. For certainly the government of the whole world is a greater miracle than the satisfying of five thousand men with five loaves; and yet no man wonders at the former; but the latter men wonder at, not because it is greater, but because it is rare. For who even now feeds the whole world, but He who creates the cornfield from a few grains? He therefore created as God creates. For, whence He multiplies the produce of the fields from a few grains, from the same source He multiplied in His hands the five loaves. The power, indeed, was in the hands of Christ; but those five loaves were as seeds, not indeed committed to the earth, but multiplied by Him who made the earth. In this miracle, then, there is that brought near to the senses, whereby the mind should be roused to attention, there is exhibited to the eyes, whereon the understanding should be exercised, that we might admire the invisible God through His visible works; and being raised to faith and purged by

faith, we might desire to behold Him even invisibly, whom invisible we came to know by the things that are visible.

2. Yet it is not enough to observe these things in the miracles of Christ. Let us interrogate the miracles themselves, what they tell us about Christ: for they have a tongue of their own, if they can be understood. For since Christ is Himself the Word of God, even the act of the Word is a word to us. Therefore as to this miracle, since we have heard how great it is, let us also search how profound it is; let us not only be delighted with its surface, but let us also seek to know its depth. This miracle, which we admire on the outside, has something within. We have seen, we have looked at something great, something glorious, and altogether divine, which could be performed only by God: we have praised the doer for the deed. But just as, if we were to inspect a beautiful writing somewhere, it would not suffice for us to praise the hand of the writer, because he formed the letters even, equal and elegant, if we did not also read the information he conveyed to us by those letters; so, he who merely inspects this deed may be delighted with its beauty to admire the doer: but he who understands does, as it were, read it. For a picture is looked at in a different way from that in which a writing is looked at. When thou hast seen a picture, to have seen and praised it is the whole thing; when thou seest a writing, this is not the whole, since thou art reminded also to read it. Moreover, when thou seest a writing, if it chance that thou canst not read, thou sayest, "What do we think that to be which is here written?" Thou askest what it is, when already thou seest it to be something. He of whom thou seekest to be informed what it is that thou hast seen, will show thee another thing. He has other eyes than thou hast. Do you not alike see the form of the letters? But yet you do not alike understand the signs. Well, thou seest and praisest; but he sees, praises, reads and understands. Therefore, since we have seen and praised, let us also read and understand.

3. The Lord on the mount: much rather let us understand that the Lord on the mount is the Word on high. Accordingly, what was done on the mount does not, as it were, lie

low, nor is to be cursorily passed by, but must be looked up to. He saw the multitude, knew them to be hungering, mercifully fed them: not only in virtue of His goodness, but also of His power. For what would mere goodness avail, where there was not bread with which to feed the hungry crowd? Did not power attend upon goodness, that crowd had remained fasting and hungry. In short, the disciples also, who were with the Lord, and hungry, themselves wished to feed the multitudes, that they might not remain empty, but had not wherewithal to feed them. The Lord asked, whence they might buy bread to feed the multitude. And the Scripture saith: "But this He said, proving him;" namely, the disciple Philip of whom He had asked; "for Himself knew what He would do." Of what advantage then was it to prove him, unless to show the disciple's ignorance? And, perhaps, in showing the disciple's ignorance He signified something more. This will appear, then, when the sacrament of the five loaves itself will begin to speak to us, and to intimate its meaning: for there we shall see why the Lord in this act wished to exhibit the disciple's ignorance, by asking what He Himself knew. For we sometimes ask what we do not know, that, being willing to hear, we may learn; sometimes we ask what we do know, wishing to learn whether he whom we ask also knows. The Lord knew both the one and the other; knew both what He asked, for He knew what Himself would do; and He also knew in like manner that Philip knew not this. Why then did He ask, but to show Philip's ignorance? And why He did this, we shall, as I have said, understand afterwards.

4. Andrew saith: "There is a lad here, who has five loaves and two fishes, but what are these for so many?" When Philip, on being asked, had said that two hundred pennyworth of bread would not suffice to refresh that so great a multitude, there was there a certain lad, carrying five barley loaves and two fishes. "And Jesus saith, Make the men sit down. Now there was there much grass: and they sat down about five thousand men. And the Lord Jesus took the loaves, gave thanks;" He commanded, the loaves were broken, and put before the men that were set down. It was no longer five loaves, but what He had added thereto, who had created that

which was increased. "And of the fishes as much as sufficed." It was not enough that the multitude had been satisfied, there remained also fragments; and these were ordered to be gathered up, that they should not be lost: "And they filled twelve baskets with the fragments."

5. To run over it briefly: by the five loaves are understood the five books of Moses; and rightly are they not wheaten but barley loaves, because they belong to the Old Testament. And you know that barley is so formed that we get at its pith with difficulty; for the pith is covered in a coating of husk, and the husk itself tenacious and closely adhering, so as to be stripped off with labour. Such is the letter of the Old Testament, invested in a covering of carnal sacraments: but yet, if we get at its pith, it feeds and satisfies us. A certain lad, then, brought five loaves and two fishes. If we inquire who this lad was, perhaps it was the people Israel, which, in a childish sense, carried, not ate. For the things which they carried were a burden while shut up, but when opened afforded nourishment. And as for the two fishes, they appear to us to signify those two sublime persons, in the Old Testament, of priest and of ruler, who were anointed for the sanctifying and governing of the people. And at length Himself in the mystery came, who was signified by those persons: He at length came who was pointed out by the pith of the barley, but concealed by its husk. He came, sustaining in His one person the two characters of priest and ruler: of priest by offering Himself to God as a victim for us; of ruler, because by Him we are governed. And the things that were carried closed are now opened up. Thanks be to Him. He has fulfilled by Himself what was promised in the Old Testament. And He bade the loaves to be broken; in the breaking they are multiplied. Nothing is more true. For when those five books of Moses are expounded, how many books have they made by being broken up, as it were; that is, by being opened and laid out? But because in that barley the ignorance of the first people was veiled, of whom it is said, "Whilst Moses is read, the veil is upon their hearts;" [1] for the veil was not yet removed, because Christ had not yet come; not yet was

[1] 2 Cor. iii. 15.

the veil of the temple rent, while Christ is hanging on the cross: because, I say, the ignorance of the people was in the law, therefore that proving by the Lord made the ignorance of the disciple manifest.

6. Wherefore nothing is without meaning; everything is significant, but requires one that understands: for even this number of the people fed, signified the people that were under the law. For why were there five thousand, but because they were under the law, which is unfolded in the five books of Moses? Why were the sick laid at those five porches, but not healed? He, however, there cured the impotent man, who here fed multitudes with five loaves. Moreover, they sat down upon the grass; therefore understood carnally, and rested in the carnal. "For all flesh is grass."[1] And what were those fragments, but things which the people were not able to eat? We understand them to be certain matters of more hidden meaning, which the multitude are not able to take in. What remains then, but that those matters of more hidden meaning, which the multitude cannot take in, be entrusted to men who are fit to teach others also, just as were the apostles? Why were twelve baskets filled? This was done both marvellously, because a great thing was done; and it was done profitably, because a spiritual thing was done. They who at the time saw it, marvelled; but we, hearing of it, do not marvel. For it was done that they might see it, but it was written that we might hear it. What the eyes were able to do in their case, that faith does in our case. We perceive, namely, with the mind, what we could not with the eyes: and we are preferred before them, because of us it is said, "Blessed are they who see not, and yet believe."[2] And I add that, perhaps, we have understood what that crowd did not understand. And we have been fed in reality, in that we have been able to get at the pith of the barley.

7. Lastly, what did those men who saw this miracle think? "The men," saith he, "when they had seen the sign which He had done, said, This is indeed a prophet." Perhaps they still thought Christ to be a prophet for this reason, namely, that they were sitting on the grass. But He was the Lord of

[1] Isa. xl. 6. [2] John xx. 29.

the prophets, the fulfiller of the prophets, the sanctifier of the prophets, but yet a prophet also: for it was said to Moses, "I will raise up for them a prophet like unto thee." Like, according to the flesh, but not according to the majesty. And that this promise of the Lord is to be understood concerning Christ Himself, is clearly expounded and read in the Acts of the Apostles.[1] And the Lord says of Himself, "A prophet is not without honour, except in his own country."[2] The Lord is a prophet, and the Lord is God's Word, and no prophet prophesies without the Word of God: the Word of God is with the prophets, and the Word of God is a prophet. The former times obtained prophets inspired and filled by the Word of God: we have obtained the very Word of God for our prophet. But Christ is in such manner a prophet, the Lord of prophets, as Christ is an angel, the Lord of angels. For He is also called the Angel of great counsel.[3] Nevertheless, what says the prophet elsewhere? that not an ambassador, nor an angel, but Himself coming will save them;[4] that is, He will not send an ambassador to save them, nor an angel, but Himself will come. Who will come? The Angel himself? Certainly not by an angel will He save them, except that He is so an angel, as also Lord of angels. For angels signify messengers. If Christ brought no message, He would not be called an angel: if Christ prophesied nothing, He would not be called a prophet. He has exhorted us to faith and to laying hold of eternal life; He has proclaimed something present, foretold something future because He proclaimed the present, thence He was an angel or messenger; because He foretold the future, thence He was a prophet; and that, as the Word of God He was made flesh, thence He was Lord of angels and of prophets.

[1] Acts vii. 37. [2] John iv. 44. [3] Isa. ix. 6, LXX. [4] Isa. xxxv. 4.

TRACTATE XXV.

CHAPTER VI. 15–44.

1. FOLLOWING upon yesterday's lesson from the Gospel is that of to-day, upon which this day's discourse is due to you. When that miracle was wrought, in which Jesus fed the five thousand with five loaves, and the multitudes marvelled and said that He was a great prophet that came into the world, then follows this: "When Jesus therefore knew that they came to seize Him, and to make Him king, He escaped again unto the mountain alone." It is therefore given to be understood that the Lord, when He sat on the mountain with His disciples, and saw the multitudes coming to Him, had descended from the mountain, and fed the multitudes on its lower parts. For how can it be that He should escape thither again, if He had not before descended from the mountain? There is something meant by the Lord's descending from on high to feed the multitudes. He fed them, and ascended.

2. But why did He ascend after He knew that they wished to seize Him and make Him a king? How then; was He not a king, that He was afraid to be made a king? He was certainly not such a king as would be made by men, but such as would bestow a kingdom on men. May it not be that Jesus, whose deeds are words, does here, too, signify something to us? Therefore in this, that they wished to seize Him and make Him a king, and that for this He escapes to the mountain alone, is this action in His case silent; does it speak nothing, does it mean nothing? Or was this seizing of Him perhaps an intention to anticipate the time of His kingdom? For He had come now, not to reign immediately, as He is to reign in the sense in which we pray, Thy kingdom come. He ever reigns, indeed, with the Father, in that

He is the Son of God, the Word of God, the Word by which all things were made. But the prophets foretold His kingdom according to that wherein He is Christ made man, and has made His faithful ones Christians. There will consequently be a kingdom of Christians, which at present is being gathered together, being prepared and purchased by the blood of Christ. His kingdom will at length be made manifest, when the glory of His saints shall be revealed, after the judgment is executed by Him, which judgment He Himself has said above is that which the Son of man shall execute. Of which kingdom also the apostle has said: "When He shall have delivered up the kingdom to God, even the Father."[1] In reference to which also Himself says: "Come, ye blessed of my Father, receive the kingdom which is prepared for you from the beginning of the world."[2] But the disciples and the multitudes that believed on Him thought that He had thus come immediately to reign; hence, they wished to seize Him and to make Him a king; they wished to anticipate the time which He hid with Himself, to make it known in due time, and in due time to declare it in the end of the world.

3. That ye may know that they wished to make Him a king,—that is, to anticipate, and at once to have manifest the kingdom of Christ, whom it behoved first to be judged and then to judge,—when He was crucified, and they who hoped in Him had lost hope of His resurrection, having risen from the dead, He found two of them despairingly conversing together, and, with groaning, talking with one another of what had been done; and appearing to them as a stranger, while their eyes were held that He should not be recognised by them, He mixed with them as they held discourse: but they, narrating to Him the matter of their conversation, said that He was a prophet, mighty in deeds and in words, that had been slain by the chief priests; "And we," say they, "did hope that it was He that should have redeemed Israel."[3] Rightly you hoped: a true thing you hoped for: in Him is the redemption of Israel. But why are ye in haste? Ye wish to seize it. The following, too, shows us that this was their feeling, that, when the disciples inquired of Him con-

[1] 1 Cor. xv. 24. [2] Matt. xxv. 34. [3] Luke xxiv. 13-21.

cerning the end, they said to Him, "Wilt Thou at this time be made manifest, and when will be the kingdom of Israel?" For they longed for it now, they wished it now; that is, they wished to seize Him, and to make Him king. But saith He to the disciples (for He had yet to ascend alone), "It is not for you to know the times or seasons which the Father hath put in His own power: but ye shall receive virtue from on high, the Holy Spirit coming upon you, and ye shall be witnesses to me in Jerusalem, and in all Judea and Samaria, and unto the ends of the earth."[1] You wish that I should manifest the kingdom now; let me first gather what I may manifest; you love elevation, and you shall obtain elevation, but follow me through humility. Thus it was also foretold of Him, "And the gathering of the peoples will surround Thee, and for this cause return Thou on high;"[2] that is, that the gatherings of the peoples may surround Thee, that Thou mayest gather many together, return Thou on high. Thus He did; He fed men, and ascended.

4. But why is it said, He escaped? For He could not be held against His will, nor seized against His will, since He could not be recognised against His will. But that you may know that this was done mystically, not of necessity, but of express purpose, you will presently see in the following: that He appeared to the same multitudes that sought Him, said many things in speaking with them, and discoursed much about the bread of heaven; when discoursing about bread, was He not with the same people from whom He had escaped lest He should be held of them? Then, could He not have so acted at that time that He should not be seized by them, just as afterwards when He was speaking with them? Something, therefore, was meant by His escaping. What means, He escaped? His loftiness could not be understood. For of anything which thou hast not understood thou sayest, "It has escaped me." Wherefore, "He escaped again unto the mountain alone,—the first-begotten from the dead, ascending above all heavens, and interceding for us."[3]

5. Meanwhile, He the alone great High Priest being above (He who has entered into that within the veil, the people

[1] Acts i. 6-3. [2] Ps. vii. 8. [3] Col. i. 18; Rom. viii. 34.

standing without; for Him that priest under the old law, who did this once a year, did signify): He then being above, what were the disciples enduring in the ship? For that ship prefigured the Church while He is on high. For if we do not, in the first place, understand this thing which that ship suffered respecting the Church, those incidents were not significant, but simply transient; but if we see the real meaning of those signs expressed in the Church, it is manifest that the actions of Christ are a kind of speeches. "But when it was late, saith he, His disciples went down to the sea; and when they had entered into a ship, they came over the sea to Capernaum." He declared that as finished quickly, which was done afterwards,—"They came over the sea to Capernaum." He returns to explain how they came; that they passed over by sailing across the lake. And whilst they were sailing to that place to which He has already said they had come, He explains by recapitulation what befell them. "It was now dark, and Jesus had not come to them." Rightly he said "dark," for the light had not come to them. "It was now dark, and Jesus had not come to them." As the end of the world approaches, errors increase, terrors multiply, iniquity increases, infidelity increases; the light, in short, which, by the Evangelist John himself, is fully and clearly shown to be charity, so much so that he says, "Whoso hateth his brother is in darkness;"[1] that light, I say, is very often extinguished: this darkness of enmity between brethren increases, daily increases, and Jesus is not yet come. How does it appear to increase? "Because iniquity will abound, and the love of many will begin to wax cold." Darkness increases, and Jesus is not yet come. Darkness increasing, love waxing cold, iniquity abounding,—these are the waves that agitate the ship; the storms and the winds are the clamours of revilers. Thence love waxes cold; thence the waves do swell, and the ship is tossed.

6. "And a great wind blowing, the sea rose." Darkness was increasing, discernment was diminishing, iniquity was growing. "When, therefore, they had rowed about twenty-five or thirty furlongs." Meanwhile they struggled onward, kept advancing; nor did those winds and storms, and waves

[1] 1 John ii. 11.

and darkness effect either that the ship should not make way, or that it should break in pieces and founder; but amid all these evils it went on. For, notwithstanding iniquity abounds, and the love of many waxes cold, and the waves do swell, the darkness grows and the wind rages, yet the ship is moving forward; "for he that perseveres to the end, the same shall be saved."[1] Nor is that number of furlongs to be lightly regarded. For it cannot really be that nothing is meant, when it is said that, "when they had rowed twenty-five or thirty furlongs, Jesus came to them." It were enough to say "twenty-five," so likewise "thirty;" especially as it was an estimate, not an assertion of the narrator. Could the truth be aught endangered by a mere estimate, if he had said nearly thirty furlongs, or nearly twenty-five furlongs? But from twenty-five he made thirty. Let us examine the number twenty-five. Of what does it consist? of what is it made up? Of the quinary, or number five. That number five pertains to the law. The same are the five books of Moses, the same are those five porches containing the sick folk, the same are the five loaves feeding the five thousand men. Accordingly the number twenty-five signifies the law, because five by five—that is, five times five—make twenty-five, or the number five squared. But this law lacked perfection before the gospel came. Moreover, perfection is comprised in the number six. Therefore in six days God finished, or *perfected*, the world, and the same five are multiplied by six, that the law may be completed by the gospel, that six times five become thirty. To them that fulfil the law, therefore, Jesus comes. And how does He come? Walking upon the waves, keeping all the swellings of the world under His feet, pressing down all its heights. Thus it goes on, so long as time endures, so long as the ages roll. Tribulations increase, calamities increase, sorrows increase, all these swell and mount up: Jesus passeth on treading upon the waves.

7. And yet so great are the tribulations, that even they who have trusted in Jesus, and who strive to persevere unto the end, greatly fear lest they fail; while Christ is treading the waves, and trampling down the world's ambitions and heights,

[1] Matt. xxiv. 12.

the Christian is sorely afraid. Were not these things foretold him? Justly "they were afraid," too, at seeing Jesus walking on the waves; like as Christians, though having hope in the world to come, are frequently disquieted at the crash of human affairs, when they see the loftiness of this world trampled down. They open the Gospel, they open the Scriptures, and they find all these things there foretold; that this is the Lord's doing. He tramples down the heights of the world, that He may be glorified by the humble. Concerning whose loftiness it is foretold: "Thou shalt destroy strongest cities," and "the spears of the enemy have come to an end, and Thou hast destroyed cities."[1] Why then are ye afraid, O Christians? Christ speaks: "It is I; be not afraid." Why are ye alarmed at these things? Why are ye afraid? I have foretold these things, I do them, they must necessarily be done. "It is I; be not afraid. Therefore they would receive Him into the ship." Recognising Him and rejoicing, they are freed from their fears. "And immediately the ship was at the land to which they went." There is an end made at the land; from the watery to the solid, from the agitated to the firm, from the way to the goal.

8. "On the next day the multitude that stood on the other side of the sea," whence the disciples had come, "saw that there was none other boat there, save that one whereinto His disciples were entered, and that Jesus went not with His disciples into the boat, but that His disciples were gone away alone; but there came other boats from Tiberias, nigh unto the place where they did eat bread, giving thanks to the Lord: when, therefore, the multitudes saw that Jesus was not there, nor His disciples, they also took shipping, and came to Capernaum seeking Jesus." Yet they got some knowledge of so great a miracle. For they saw that the disciples had gone into the ship alone, and that there was not another ship there. But there came boats also from near to that place where they did eat bread; in these the multitudes followed Him. He had not then embarked with His disciples, and there was not another ship there. How, then, was Jesus on a sudden beyond the sea, unless that He walked upon the sea to show a miracle?

9. "And when the multitudes had found Him." Behold,

[1] Ps. ix. 7.

He presents Himself to the people from whom He had escaped into the mountain, afraid that He should be taken of them by force. In every way He proves to us and gives us to know that all these things are said in a mystery, and done in a great sacrament (or mystery) to signify something important. Behold, that is He who had escaped the crowds unto the mountain; is He not speaking with the same crowds? Let them hold Him now; let them now make Him a king. "And when they had found Him on the other side of the sea, they said unto Him, Rabbi, when camest Thou hither?"

10. After the sacrament of the miracle, He introduces discourse, that, if possible, they who have been fed may be further fed, that He may with discourse fill their minds, whose bellies He filled with the loaves, provided they take in. And if they do not, let that be taken up which they do not receive, that the fragments may not be lost. Wherefore let Him speak, and let us hear. "Jesus answered and said, Verily, verily, I say unto you, ye seek me, not because ye saw the signs, but because ye have eaten of my loaves." Ye seek me for the sake of the flesh, not for the sake of the spirit. How many seek Jesus for no other object but that He may bestow on them a temporal benefit! One has a business on hand, he seeks the intercession of the clergy; another is oppressed by a more powerful than himself, he flies to the church. Another desires intervention in his behalf with one with whom he has little influence. One in this way, one in that, the church is daily filled with such people. Jesus is scarcely sought after for Jesus' sake. "Ye seek me, not because ye have seen the signs, but because ye have eaten of my loaves. Labour not for the meat which perisheth, but for that which endureth unto eternal life." Ye seek me for something else, seek me for my own sake. For He insinuates the truth, that Himself is that meat: this shines out clearly in the sequel. "Which the Son of man will give you." Thou didst expect, I believe, again to eat bread, again to sit down, again to be gorged. But He had said, "Not the meat which perisheth, but that which endureth unto eternal life," in the same manner as it was said to that Samaritan woman: "If thou knewest who it is that asketh of thee drink, thou wouldst perhaps have asked of Him, and He would give

thee living water." When she said, "Whence hast thou, since thou hast nothing to draw with, and the well is deep?" He answered the Samaritan woman: "If thou knewest who it is that asketh of thee drink, thou wouldst have asked of Him, and He would give thee water, whereof whoso drinketh shall thirst no more; for whoso drinketh of this water shall thirst again." And she was glad and would receive, as if no more to suffer thirst of body, being wearied with the labour of drawing water. And so, during a conversation of this kind, He comes to spiritual drink. Entirely in this manner also here.

11. Therefore "this meat, not that which perisheth, but that which endureth unto everlasting life, which the Son of man shall give unto you; for Him hath God the Father sealed." Do not take this Son of man as you take other sons of men, of whom it is said, "And the sons of men will trust in the protection of Thy wings."[1] This Son of man is separated by a certain grace of the spirit; Son of man according to the flesh, taken out from the number of men: He is the Son of man. This Son of man is also the Son of God; this man is even God. In another place, when questioning His disciples, He saith: "Whom do men say that I, the Son of man, am? And they answered, Some John, some Elias, some Jeremias, or one of the prophets. And He said unto them, But whom say ye that I am? Peter answered, Thou art the Christ, the Son of the living God."[2] He declared Himself Son of man, Peter declared Him the Son of the living God. Most fitly did He mention that which in mercy He had manifested Himself to be; most fitly did the other mention that which He continues to be in glory. The Word of God commends to our attention His own humility: the man acknowledged the glory of his Lord. And indeed, brethren, I think that this is just. He humbled Himself for us, let us glorify Him. For not for Himself is He Son of man, but for us. Therefore was He Son of man in that way, when "the Word was made flesh, and dwelt among us." For to that end "God the Father sealed Him." What is to seal, but to put some particular mark? To seal is to impress some mark which cannot be confounded with the rest. To seal is to put a mark on a thing. When thou puttest

[1] Ps. xxxvi. 7. [2] Matt. xvi. 13-16.

a mark on anything, thou doest so lest it might be confused with other things, and thou shouldst not be able to recognise it. "The Father," then, "hath sealed Him." What is that, "hath sealed"? Bestowed on Him something peculiar, which puts Him out of comparison with all other men. For that reason it is said of Him, "God, even Thy God, hath anointed Thee with the oil of gladness above Thy fellows."[1] What is it then to seal, but to have Him excepted? This is the import of "above Thy fellows." And so, do not, saith He, despise me because I am the Son of man, but seek from me, "not the meat that perisheth, but that which endureth to eternal life." For I am the Son of man in such manner as not to be one of you: I am Son of man in such manner that God the Father sealed me. What does that mean, He "sealed me"? Gave me something peculiarly my own, that I should not be confounded with mankind, but that mankind should be delivered by me.

12. "They said therefore unto Him, What shall we do, that we may work the works of God?" For He had said to them, "Labour not for the meat which perisheth, but for that which endureth unto eternal life." "What shall we do?" they ask; by observing what, shall we be able to fulfil this precept? "Jesus answered and said unto them, This is the work of God, that ye believe on Him whom He has sent." This is then to eat the meat, not that which perisheth, but that which endureth unto eternal life. To what purpose dost thou make ready teeth and stomach? Believe, and thou hast eaten already. Faith is indeed distinguished from works, even as the apostle says, "that a man is justified by faith without the works of the law:"[2] there are works which appear good, without faith in Christ; but they are not good, because they are not referred to that end in which works are good; "for Christ is the end of the law for righteousness to every one that believeth."[3] For that reason, He willeth not to distinguish faith from work, but declared faith itself to be work. For it is that same faith that worketh by love.[4] Nor did He say, This is your work; but, "This is the work of God, that ye believe on Him whom He has sent;" so that he who

[1] Ps. xlv. 8. [2] Rom. iii. 28. [3] Rom. x. 4. [4] Gal. v. 6.

glories, may glory in the Lord. And because He invited them to faith, they, on the other hand, were still asking for signs by which they might believe. See if the Jews do not ask for signs. "They said therefore unto Him, What sign doest thou, that we may see and believe thee? what dost thou work?" Was it a trifle that they were fed with five loaves? They knew this indeed, but they preferred manna from heaven to this food. But the Lord Jesus declared Himself to be such an one, that He was superior to Moses. For Moses dared not say of Himself that He gave, "not the meat which perisheth, but that which endureth to eternal life." Jesus promised something greater than Moses gave. By Moses indeed was promised a kingdom, and a land flowing with milk and honey, temporal peace, abundance of children, health of body, and all other things, temporal goods indeed, yet in figure spiritual; because in the Old Testament they were promised to the old man. They considered therefore the things promised by Moses, and they considered the things promised by Christ. The former promised a full belly on the earth, but of the meat which perisheth; the latter promised, "not the meat which perisheth, but that which endureth unto eternal life." They gave attention to Him that promised the more, but just as if they did not yet see Him do greater things. They considered therefore what sort of works Moses had done, and they wished yet some greater works to be done by Him who promised them such great things. What, say they, doest thou, that we may believe thee? And that thou mayest know that they compared those former miracles with this, and so judged these miracles which Jesus did as being less; "Our fathers," say they, "did eat manna in the wilderness." But what is manna? Perhaps ye despise it. "As it is written, He gave them manna to eat." By Moses our fathers received bread from heaven, and Moses did not say to them, "Labour for the meat which perisheth not." Thou promisest "meat which perisheth not, but which endureth to eternal life;" and yet thou workest not such works as Moses did. He gave, not barley loaves, but manna from heaven.

13. "Then Jesus said unto them, Verily, verily, I say unto you, not Moses gave you bread from heaven, but my

Father gave you bread from heaven. For the true bread is He that cometh down from heaven, and giveth life to the world." The true bread then is He that giveth life to the world; and the same is the meat of which I have spoken a little before,—"Labour not for the meat which perisheth, but for that which endureth unto eternal life." Therefore, both that manna signified this meat, and all those signs were signs of me. Ye have longed for signs of me; do ye despise Him that was signified? Not Moses then gave bread from heaven: God gives bread. But what bread? Manna, perhaps? No, but the bread which manna signified, namely, the Lord Jesus Himself. My Father giveth you the true bread. "For the bread of God is He that cometh down from heaven, and giveth life to the world. Then said they unto Him, Lord, evermore give us this bread." Like that Samaritan woman, to whom it was said, "Whoso drinketh of this water shall never thirst." She, immediately understanding it in reference to the body, and wishing to be rid of want, said, "Give me, O Lord, of this water;" in the same manner also these, "O Lord, give us this bread;" which may refresh us, and yet not fail.

14. "And Jesus said unto them, I am the Bread of Life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst." "He that cometh to me;" this is the same thing as "He that believeth on me;" and "shall never hunger" is to be understood to mean the same thing as "shall never thirst." For by both is signified that eternal sufficiency in which there is no want. You desire bread from heaven; you have it before you, and yet you do not eat. "But I said unto you, that ye also have seen me, and ye believed not." But I have not on that account lost my people. "For hath your unbelief made the faith of God of none effect?"[1] For, see thou what follows: "All that the Father giveth me shall come to me; and him that cometh to me, I will not cast out of doors." What kind of within is that, whence there is no going out of doors? Noble interior, sweet retreat! O secret dwelling without weariness, without the bitterness of evil thoughts, without the solicitings of temptations and the inter-

[1] Rom. iii. 3.

ruptions of griefs! Is it not that secret dwelling whither shall enter that well-deserving servant, to whom the Lord will say, "Enter thou into the joy of thy Lord?"[1]

15. "And him that will come to me, I will not cast out. For I came down from heaven, not to do mine own will, but the will of Him that sent me." Is it for that reason that Thou wilt not cast out him that shall come unto Thee, because Thou hast descended from heaven, not to do Thine own will, but the will of Him that sent Thee? Great mystery! I beseech you, let us knock together; something may come forth to us which may feed us, according to that which has delighted us. That great and sweet secret dwelling-place: "He that will come to me." Give heed, give heed, and weigh the matter: "He that will come unto me, I will not cast out." Why? "Because I came down from heaven, not to do my own will, but the will of Him that sent me." Is it then the very reason why Thou castest not out him that cometh unto Thee, that Thou camest down from heaven, not to do Thy own will, but the will of Him that sent Thee? The very reason. Why do we ask whether it be the same? The same it is; Himself says it. For it would not be right in us to suspect Him to mean other than He says, "Whoso will come to me, I will not cast out." And, as if thou askedst, wherefore? He answered, "Because I came not to do my own will, but the will of Him that sent me." I am afraid that the reason why the soul went forth away from God is, that it was proud; nay, I do not doubt it. For it is written, "Pride is the beginning of all sin; and the beginning of man's pride is a falling away from God." It is written, it is firm and sure, it is true. And hence what is said of proud mortal man, clad in the tattered rags of the flesh, weighed down with the weight of a corruptible body, and withal extolling himself, and forgetting with what skin-coat he is clothed,—what, I ask, saith the Scripture to him? "Why is dust and ashes proud?" Why proud! Let the Scripture tell why. "Because in his life he put forth his inmost parts."[2] What is "put forth," but "threw afar off"? This is to go forth away. For to enter within, is to long after the inmost parts; to put forth the inmost parts, is to go

[1] Matt. xxv. 23. [2] Ecclus. x. 14, 15.

forth away. The proud man puts forth the inmost parts, the humble man earnestly desires the inmost parts. If we are cast out by pride, let us return by humility.

16. Pride is the source of all diseases, because pride is the source of all sins. When a physician removes a disorder from the body, if he merely cures the malady produced by some particular cause, but not the cause itself, he seems to heal the patient for a time, but while the cause remains, the disease will repeat itself. For example, to speak of this more expressly, some humor in the body produces a scurf or sores; there follows a high fever, and not a little pain; certain remedies are applied to repress the scurf, and to allay that heat of the sore; the remedies are applied, and they do good; thou seest the man who was full of sores and scurf healed; but because that humor was not expelled, it returns again to ulcers. The physician, perceiving this, purges away the humor, removes the cause, and there will be no more sores. Whence doth iniquity abound? From pride. Cure pride and there will be no more iniquity. Consequently, that the cause of all diseases might be cured, namely, pride, the Son of God came down and was made low. Why art thou proud, O man? God, for thee, became low. Thou wouldst perhaps be ashamed to imitate a lowly man; at any rate, imitate the lowly God. The Son of God came in the character of a man and was made low. Thou art taught to become humble, not of a man to become a brute. He, being God, became man; do thou, O man, recognise that thou art man. Thy whole humility is to know thyself. Therefore because God teaches humility, He said, "I came not to do my own will, but the will of Him that sent me." For this is the commendation of humility. Whereas pride doeth its own will, humility doeth the will of God. Therefore, "Whoso cometh to me, I will not cast him out." Why? "Because I came not to do my own will, but the will of Him that sent me." I came humble, I came to teach humility, I came a master of humility: he that cometh to me is made one body with me; he that cometh to me becomes humble; he who adhereth to me will be humble, because he doeth not his own will, but the will of God; and therefore he shall not be cast out, for when he was proud he was cast out.

17. See those inner things commended to us in the psalm: "But the sons of men will put their trust in the covering of Thy wings." See what it is to enter within; see what it is to flee for refuge to His protection; see what it is to run even under the Father's lash, for He scourgeth every son whom He receiveth. "But the sons of men shall put their trust under the cover of Thy wings." What is within? "They shall be filled with the plenteousness of Thy house," when Thou shalt have sent them within, entering into the joy of their Lord; "they shall be filled with the plenteousness of Thy house; and Thou shalt give them to drink of the stream of Thy pleasure. For with Thee is the fountain of life." Not away without Thee, but within with Thee, is the fountain of life. "And in Thy light we shall see light. Show Thy mercy upon them that know Thee, and Thy righteousness to them that are of upright heart." They who follow the will of their Lord, not seeking their own, but the things of the Lord Jesus Christ, they are the upright in heart, their feet shall not be moved. For "God is good to Israel, to the upright in heart. But, as for me, says he, my feet were almost moved." Why? "Because I was jealous at sinners, looking at the peace of sinners."[1] To whom is God good then, unless to the upright in heart? For God was displeasing to me when my heart was crooked. Why displeasing? Because He gave happiness to the wicked, and therefore my feet tottered, as if I had served God in vain. For this reason, then, my feet were almost moved, because I was not upright of heart. What then is upright in heart? Following the will of God. One man is prosperous, another man toils; the one lives wickedly and yet is prosperous, the other lives rightly and is distressed. Let not him that lives rightly and is in distress be angry; he has within what the prosperous man has not: let him therefore not be saddened, nor vex himself, nor faint. That prosperous man has gold in his own chest; this other has God in his conscience. Compare now gold and God, chest and conscience. The former has that which perishes, and has it where it will perish; the latter has God, who cannot perish, and has Him there whence He cannot be taken away: only if

[1] Ps. lxxiii. 1, 2.

he is upright in heart; for then He enters within and goeth not out. For that reason, what said he? "For with Thee is the fountain of life:" not with us. We must therefore enter within, that we may live; we must not be, as it were, content to perish, nor willing to be satisfied of our own, to be dried up, but we must put our mouth to the very fountain, where the water fails not. Because Adam wished to live by his own counsel, he, too, fell through him who had fallen before through pride, who invited him to drink of the cup of his own pride. Wherefore, because "with Thee is the fountain of life, and in Thy light we shall see light," let us drink within, let us see within. Why was there a going out thence? Hear why: "Let not the foot of pride come to me." Therefore he, to whom the foot of pride came, went out. Show that therefore he went out. "And let not the hands of sinners move me;" because of the foot of pride. Why sayest thou this? "They are fallen, all they that work iniquity." Where are they fallen? In their very pride. "They were driven out, and they could not stand."[1] If, then, pride drove them out who were not able to stand, humility sends them in who can stand for ever. For this reason, moreover, he who said, "The bones that were brought low shall rejoice,"[2] said before, "Thou shalt give joy and gladness to my hearing." What does he mean by, "to my hearing"? By hearing Thee I am happy; because of Thy voice I am happy; by drinking within I am happy. Therefore do I not fall; therefore "the bones that were brought low will rejoice;" therefore "the friend of the Bridegroom standeth and heareth Him;" therefore he stands, because he hears. He drinks of the fountain within, therefore he stands. They who willed not to drink of the fountain within, "there are they fallen: they were driven, they were not able to stand."

18. Thus, the teacher of humility came not to do His own will, but the will of Him that sent Him. Let us come to Him, enter in unto Him, be ingrafted into Him, that we may not be doing our own will, but the will of God: and He will not cast us out, because we are His members, because He willed to be our head by teaching us humility. Finally, hear

[1] Ps. xxxvi. 8–13. [2] Ps. li. 10.

Himself discoursing: "Come unto me, ye who labour and are heavy laden: take my yoke upon you, and learn of me; for I am meek and lowly of heart:" and when ye have learned this, "ye shall find rest for your souls,"[1] from which ye cannot be cast out; "because I am come down from heaven, not to do my own will, but the will of Him that sent me;" I teach humility; none but the humble can come unto me. Only pride casteth out; how can he go out who keep humility and falls not away from the truth? So much as could be said about the hidden sense has now been said, brethren: this sense is hidden enough, and I know not whether I have drawn out and shaped in suitable words for you, why it is that He casteth not out him that cometh unto Him; because He came not to do His own will, but the will of Him that sent Him.

19. "And this," saith He, "is the will of the Father that sent, that of all that He hath given me I should lose nothing." He that keeps humility was given to Him; the same He receives: he that keeps not humility is far from the Master of humility. "That of all which He hath given me, I should lose nothing." "So it is not the will of your Father that one of these little ones should perish." Of the proud, there may perish; but of the little ones, none perisheth: because, "if ye will not become as this little one, ye shall not enter into the kingdom of heaven." "Of all that the Father hath given me, I should lose nothing, but I will raise it up again on the last day." See how here He delineates that twofold resurrection. "He that cometh unto me" immediately rises again, being made humble in my members; but I will raise him up again on the last day also according to the flesh. "For this is the will of my Father that sent me, that every one who seeth the Son, and believeth on Him, may have eternal life; and I will raise him up on the last day." He said above, "Whoso heareth my word, and believeth Him that sent me:" but now, "Whoso seeth the Son, and believeth on Him." He has not said, seeth the Son, and believeth on the Father; for to believe on the Son is the same thing as to believe on the Father. Because, "even as the Father hath life in Himself,

[1] Matt. xi. 28, 29.

so hath He given also to the Son to have life in Himself. That every one who seeth the Son, and believeth on Him, may have eternal life:" by believing and by passing unto life, just as by that first resurrection. And, because that is not the only resurrection, He saith, "And I will raise him up at the last day."

TRACTATE XXVI.

CHAPTER VI. 41–59.

1. WHEN our Lord Jesus Christ, as we have heard in the Gospel when it was read, had said that He was Himself the bread which came down from heaven, the Jews murmured and said, "Is not Jesus the son of Joseph, whose father and mother we know? how is it then that he saith, I came down from heaven?" These Jews were far off from the bread of heaven, and knew not how to hunger after it. They had the jaws of their heart languid; with open ears they were deaf, they saw and stood blind. This bread, indeed, requires the hunger of the inner man: and hence He saith in another place, "Blessed are they that hunger and thirst after righteousness, for they shall be satisfied."[1] But the Apostle Paul says that Christ is for us righteousness.[2] And, consequently, he that hungers after this bread, hungers after righteousness,—that righteousness however which cometh down from heaven, the righteousness that God gives, not that which man works for himself. For if man were not making a righteousness for himself, the same apostle would not have said of the Jews: "For, being ignorant of the righteousness of God, and wishing to establish their own righteousness, they are not subject to the righteousness of God."[3] Of such were these who understood not the bread that cometh down from heaven; because being satisfied with their own righteousness, they hungered not after the righteousness of God. What is this, God's righteousness and man's righteousness? God's righteousness here means, not that wherein God is righteous, but that which God bestows on man, that man may be righteous through God. But again, what was the righteousness of those Jews? A righteousness wrought of their own strength on

[1] Matt. v. 6. [2] 1 Cor. i. 30. [3] Rom. x. 3.

which they presumed, and so declared themselves as if they were fulfillers of the law by their own virtue. But no man fulfils the law but he whom grace assists, that is, whom the bread that cometh down from heaven assists. "For the fulfilling of the law," as the apostle says in brief, "is charity."[1] Charity, that is, love, not of money, but of God; love, not of earth nor of heaven, but of Him who made heaven and earth. Whence can man have that love? Let us hear the same: "The love of God," saith he, "is shed abroad in our hearts by the Holy Spirit which is given unto us."[2] Wherefore, the Lord, about to give the Holy Spirit, said that Himself was the bread that came down from heaven, exhorting us to believe on Him. For to believe on Him is to eat the living bread. He that believes, eats; he is sated invisibly, because invisibly is he born again. A babe within, a new man within. Where he is made new, there he is satisfied with food.

2. What then did the Lord answer to such murmurers? "Murmur not among yourselves." As if He said, I know why ye are not hungry, and do not understand nor seek after this bread. "Murmur not among yourselves: no man can come unto me, except the Father that sent me draw him." Noble excellence of grace! No man comes unless drawn. There is whom He draws, and there is whom He draws not; why He draws one and draws not another, do not desire to judge, if thou desirest not to err. Accept it at once and then understand; thou art not yet drawn? Pray that thou mayest be drawn. What do we say here, brethren? If we are "drawn" to Christ, it follows that we believe against our will; so then is force applied, not the will moved. A man can come to church unwillingly, can approach the altar unwillingly, partake of the sacrament unwillingly; but he cannot believe unless he is willing. If we believed with the body, men might be made to believe against their will. But believing is not a thing done with the body. Hear the apostle: "With the heart man believeth unto righteousness." And what follows? "And with the mouth confession is made unto salvation."[3] That confession springs from the root of the heart. Sometimes thou hearest a man confessing, and knowest not whether he

[1] Rom. xiii. 10. [2] Rom. v. 5. [3] Rom. x. 10.

believes. But thou oughtest not to call him one confessing, if thou shouldest judge him to be one not believing. For to confess is this, to utter the thing that thou hast in thy heart: if thou hast one thing in thy heart, and another thing on thy tongue, thou art speaking, not confessing. Since, then, with the heart man believeth on Christ, which no man assuredly does against his will, and since he that is drawn seems to be as if forced against his will, how are we to solve this question, "No man cometh unto me, except the Father that sent me draw him"?

3. If he is drawn, saith some one, he comes unwillingly. If he comes unwillingly, then he believes not; but if he believes not, neither does he come. For we do not run to Christ on foot, but by believing; nor is it by a motion of the body, but by the inclination of the heart that we draw nigh to Him. This is why that woman who touched the hem of His garment touched Him more than did the crowd that pressed Him. Therefore the Lord said, "Who touched me?" And the disciples wondering said, "The multitude throng Thee, and press Thee, and sayest Thou, Who touched me?"[1] And He repeated it, "Somebody hath touched me." That woman touched, the multitude pressed. What is "touched," except "believed"? Whence also He said to that woman that wished to throw herself at His feet after His resurrection: "Touch me not; for I am not yet ascended to the Father."[2] Thou thinkest me to be that alone which thou seest; "touch me not." What is this? Thou supposest that I am that alone which I appear to thee: do not thus believe; that is, "touch me not; for I am not yet ascended to the Father." To thee I am not ascended, for thence I never departed. She touched Him not while He stood on the earth; how then could she touch Him while ascending to the Father? Thus, however, thus He willed Himself to be touched; thus He is touched by those by whom He is profitably touched, ascending to the Father, abiding with the Father, equal to the Father.

4. Thence also He says here, if thou turn thy attention to it, "No man cometh to me except he whom the Father shall draw." Do not think that thou art drawn against thy will.

[1] Luke viii. 45. [2] John xx. 17.

The mind is drawn also by love. Nor ought we to be afraid, lest perchance we be censured in regard to this evangelic word of the Holy Scriptures by men who weigh words, but are far removed from things, most of all from divine things; and lest it be said to us, "How can I believe with the will if I am drawn?" I say it is not enough to be drawn by the will; thou art drawn even by delight. What is it to be drawn by delight? "Delight thyself in the Lord, and He shall give thee the desires of thy heart."[1] There is a pleasure of the heart to which that bread of heaven is sweet. Moreover, if it was right in the poet to say, "Every man is drawn by his own pleasure,"[2]—not necessity, but pleasure; not obligation, but delight,—how much more boldly ought we to say that a man is drawn to Christ when he delights in the truth, when he delights in blessedness, delights in righteousness, delights in everlasting life, all which Christ is? Or is it the case that, while the senses of the body have their pleasures, the mind is left without pleasures of its own? If the mind has no pleasures of its own, how is it said, "The sons of men shall trust under the cover of Thy wings: they shall be well satisfied with the fulness of Thy house; and Thou shalt give them drink from the river of Thy pleasure. For with Thee is the fountain of life; and in Thy light shall we see light"?[3] Give me a man that loves, and he feels what I say. Give me one that longs, one that hungers, one that is travelling in this wilderness, and thirsting and panting after the fountain of his eternal home; give such, and he knows what I say. But if I speak to the cold and indifferent, he knows not what I say. Such were those who murmured among themselves. "He whom the Father shall draw," saith He, "cometh unto me."

5. But what is this, "Whom the Father shall draw," when Christ Himself draws? Why did He say, "Whom the Father shall draw"? If we must be drawn, let us be drawn by Him to whom one who loves says, "We will run after the odour of Thine ointment."[4] But let us, brethren, turn our minds to, and, as far as we can, apprehend how He would have us understand it. The Father draws to the Son those who believe on

[1] Ps. xxxvii. 4.
[2] Trahit sua quemque voluptas.—Virg. *Ec.* 2.
[3] Ps. xxxvi. 8.
[4] Cant. i. 3.

the Son, because they consider that God is His Father. For God begat the Son equal to Himself, so that he who ponders, and in his faith feels and muses that He on whom he has believed is equal to the Father, this same is drawn of the Father to the Son. Arius believed the Son to be a creature: the Father drew not him; for he that believes not the Son to be equal to the Father, considers not the Father. What sayest thou, Arius? What, O heretic, dost thou speak? What is Christ? Not very God, saith he, but one whom very God has made. The Father has not drawn thee, for thou hast not understood the Father, whose Son thou deniest: it is not the Son Himself but something else that thou art thinking of. Thou art neither drawn by the Father nor drawn to the Son; for the Son is very different from what thou sayest. Photius said, "Christ is only a man, he is not also God." The Father hath not drawn him who thus believes. One whom the Father has drawn says: "Thou art Christ, Son of the living God." Not as a prophet, not as John, not as some great and just man, but as the only, the equal, "Thou art Christ, Son of the living God." See that he was drawn, and drawn by the Father. "Blessed art thou, Simon Bar-jonas: for flesh and blood hath not revealed it to thee, but my Father who is in heaven."[1] This revealing is itself the drawing. Thou holdest out a green twig to a sheep, and thou drawest it. Nuts are shown to a child, and he is attracted; he is drawn by what he runs to, drawn by loving it, drawn without hurt to the body, drawn by a cord of the heart. If, then, these things, which among earthly delights and pleasures are shown to them that love them, draw them, since it is true that "every man is drawn by his own pleasure," does not Christ, revealed by the Father, draw? For what does the soul more strongly desire than the truth? For what ought it to have a greedy appetite, with which to wish that there may be within a healthy palate for judging the things that are true, unless it be to eat and drink wisdom, righteousness, truth, eternity?

6. But where will this be? There better, there more truly, there more fully. For here we can more easily hunger than be satisfied, especially if we have good hope: for "Blessed,"

[1] Matt. xvi. 16, 17.

saith He, "are they that hunger and thirst after righteousness," that is here; "for they shall be filled," that is there. Therefore when He had said, "No man cometh unto me except the Father that sent me draw him," what did He subjoin? "And I will raise him up in the last day." I render unto him what he loves, what he hopes for: he will see what, not as yet by seeing, he has believed; he shall eat that which he hungers after; he shall be filled with that which he thirsts after. Where? In the resurrection of the dead; for "I will raise him up on the last day."

7. For it is written in the prophets, "And they shall all be taught of God." Why have I said this, O Jews? The Father has not taught you; how can ye know me? For all the men of that kingdom shall be taught of God, not learn from men. And though they do learn from men, yet what they understand is given them within, flashes within, is revealed within. What do men that proclaim tidings from without? What am I doing even now while I speak? I am pouring a clatter of words into your ears. What is that that I say or that I speak, unless He that is within reveal it? Without is the planter of the tree, within is the tree's Creator. He that planteth and He that watereth work from without: this is what we do. But "neither he that planteth is anything, nor he that watereth; but God that giveth the increase."[1] That is, "they shall be all taught of God." All who? "Every one who has heard and learned of the Father cometh unto me." See how the Father draws: He delights by teaching, not by imposing a necessity. Behold how He draws: "They shall be all taught of God." This is God's drawing. "Every man that hath heard, and hath learned of the Father, cometh unto me." This is God's drawing.

8. What then, brethren? If every man who has heard and learned of the Father, the same cometh unto Christ, has Christ taught nothing here? What shall we say to this, that men who have not seen the Father as their teacher have seen the Son? The Son spake, but the Father taught. I, being a man, whom do I teach? Whom, brethren, but him who has heard my word? If I, being a man, do teach him who hears

[1] 1 Cor. iii. 7.

my word, the Father also teacheth him who hears His word. And if the Father teacheth him that hears His word, ask what Christ is, and thou wilt find the word of the Father. "In the beginning was the Word." Not in the beginning God made the Word, just as "in the beginning God made the heaven and the earth."[1] Behold how that He is not a creature. Learn to be drawn to the Son by the Father: that the Father may teach thee, hear His Word. What Word of Him, sayest thou, do I hear? "In the beginning was the Word" (it is not "was made," but "was"), "and the Word was with God, and the Word was God." How can men abiding in the flesh hear such a Word? "The Word was made flesh, and dwelt among us."

9. He Himself explains this also, and shows us His meaning when He said, "He that hath heard and learned of the Father cometh unto me." He forthwith subjoined what we were able to conceive: "Not that any man hath seen the Father, save he who is of God, he hath seen the Father." What is that which He saith? I have seen the Father, you have not seen the Father; and yet ye come not unto me unless ye are drawn by the Father. And what is it for you to be drawn by the Father but to learn of the Father? What is to learn of the Father but to hear of the Father? What is to hear of the Father but to hear the Word of the Father—that is, to hear me? In case, therefore, when I say to you, "Every man that hath heard and learned of the Father," you should say within yourselves, But we have never seen the Father, how could we learn of the Father? hear from myself: "Not that any man hath seen the Father, save He who is of God, He hath seen the Father." I know the Father, I am from Him; but in that manner in which the Word is from Him where the Word is, not that which sounds and passes away, but that which remains with the speaker and attracts the hearer.

10. Let what follows admonish us: "Verily, verily, I say unto you, he that believeth on me hath eternal life." He willed to reveal Himself, what He was: He might have said in brief, He that believeth on me hath me. For Christ is Himself true God and eternal life. Therefore, he that believeth on me, saith He, goeth into me; and he that goeth

[1] Gen. i. 1.

into me, hath me. But what is the meaning of "to have me"? To have eternal life. Eternal life took death upon itself; eternal life willed to die; but of thee, not of itself; of thee it received that whereby it my die in thy behalf. Of men, indeed, He took flesh, but yet not in the manner of men. For having His Father in heaven, He chose a mother on earth; both there begotten without mother, and here born without father. Accordingly, life took upon itself death, that life might slay death. "For he that believeth on me," saith He, "hath eternal life:" not what is open, but what is hid. For eternal life is the Word, that "in the beginning was with God, and the Word was God, and the life was the light of men." The same eternal life gave eternal life also to the flesh which it assumed. He came to die; but on the third day He rose again. Between the Word taking flesh and the flesh rising again, death which came between was consumed.

11. "I am," saith He, "the bread of life." And what was the source of their pride? "Your fathers," saith He, "did eat manna in the wilderness, and are dead." What is it whereof ye are proud? "They ate manna, and are dead." Why they ate and are dead? Because they believed that which they saw; what they saw not, they did not understand. Therefore were they "your" fathers, because you are like them. For so far, my brethren, as relates to this visible corporeal death, do not we too die who eat the bread that cometh down from heaven? They died just as we shall die, so far, as I said, as relates to the visible and carnal death of this body. But so far as relates to that death, concerning which the Lord warns us by fear, and in which their fathers died: Moses ate manna, Aaron ate manna, Phinehas ate manna, and many ate manna who were pleasing to the Lord, and they are not dead. Why? Because they understood the visible food spiritually, hungered spiritually, tasted spiritually, that they might be filled spiritually. For even we at this day receive visible food: but the sacrament is one thing, the virtue of the sacrament another. How many do receive at the altar and die, and die indeed by receiving? Whence the apostle saith, "Eateth and drinketh judgment to himself."[1] For it was not the

[1] 1 Cor. xi. 29.

mouthful given by the Lord that was the poison to Judas. And yet he took it; and when he took it, the enemy entered into him: not because he received an evil thing, but because he being evil received a good thing in an evil way. See ye then, brethren, that ye eat the heavenly bread in a spiritual sense; bring innocence to the altar. Though your sins are daily, at least let them not be deadly. Before ye approach the altar, consider well what ye are to say: "Forgive us our debts, even as we forgive our debtors."[1] Thou forgivest, it shall be forgiven thee: approach in peace, it is bread, not poison. But see whether thou forgivest; for if thou dost not forgive, thou liest, and liest to Him whom thou canst not deceive. Thou canst lie to God, but thou canst not deceive God. He knows what thou doest. He sees thee within, examines thee within, inspects within, judges within, and within He either condemns or crowns. But the fathers of these Jews were evil fathers of evil sons, unbelieving fathers of unbelieving sons, murmuring fathers of murmurers. For in no other thing is that people said to have offended the Lord more than in murmuring against God. And for that reason, the Lord, willing to show those men to be the children of such murmurers, thus begins His address to them: "Why murmur ye among yourselves," ye murmurers, children of murmurers? Your fathers did eat manna, and are dead; not because manna was an evil thing, but because they ate it in an evil manner.

12. "This is the bread which cometh down from heaven." Manna signified this bread; God's altar signified this bread. Those were sacraments. In the signs they were diverse; in the thing which was signified they were alike. Hear the apostle: "For I would not that ye should be ignorant, brethren," saith he, "that all our fathers were under the cloud, and all passed through the sea; and were all baptized unto Moses in the cloud and in the sea; and did all eat the same spiritual meat." Of course, the same spiritual meat; for corporally it was another: since they ate manna, we eat another thing; but the spiritual was the same as that which we eat. But "our" fathers, not the fathers of those Jews; those to whom we are like, not

[1] Matt. vi. 12.

those to whom they were like. Moreover he adds: "And did all drink the same spiritual drink." They one kind of drink, we another, but only in the visible form, which, however, signified the same thing in its spiritual virtue. For how was it that they drank the "same drink"? "They drank," saith he, "of the spiritual Rock that followed them, and that Rock was Christ."[1] Thence the bread, thence the drink. The rock was Christ in sign; the real Christ is in the Word and in flesh. And how did they drink? The rock was smitten twice with a rod; the double smiting signified the two wooden beams of the cross. "This, then, is the bread that cometh down from heaven, that if any man eat thereof, he shall not die." But this is what belongs to the virtue of the sacrament, not to the visible sacrament; he that eateth within, not without; who eateth in his heart, not who presses with his teeth.

13. "I am the living bread, which came down from heaven." For that reason "living," because I came down from heaven. The manna also came down from heaven; but the manna was only a shadow, this is the truth. "If any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, for the life of the world." When did flesh comprehend this flesh which He called bread? That is called flesh which flesh does not comprehend, and for that reason all the more flesh does not comprehend it, that it is called flesh. For they were terrified at this: they said it was too much for them; they thought it impossible. "Is my flesh," saith He, "for the life of the world." Believers know the body of Christ, if they neglect not to be the body of Christ. Let them become the body of Christ, if they wish to live by the Spirit of Christ. None lives by the Spirit of Christ but the body of Christ. Understand, my brethren, what I mean to say. Thou art a man; thou hast both a spirit and a body. I call that a spirit which is called the soul; that whereby it consists that thou art a man, for thou consistest of soul and body. And so thou hast an invisible spirit and a visible body. Tell me which lives of the other: does thy spirit live of thy body, or thy body of thy spirit? Every man that lives can answer; and he that cannot answer this, I know not whether he lives:

[1] 1 Cor. x. 1 4.

what doth every man that lives answer? My body, of course, lives by my spirit. Wouldst thou then also live by the Spirit of Christ? Be in the body of Christ. For surely my body does not live by thy spirit? My body lives by my spirit, and thy body by thy spirit. The body of Christ cannot live but by the Spirit of Christ. It is for this that the Apostle Paul, expounding this bread, says: "One bread," saith he, "we being many are one body."[1] O mystery of piety! O sign of unity! O bond of charity! He that would live has where to live, has whence to live. Let him draw near, let him believe; let him be embodied, that he may be made to live. Let him not shrink from the compact of members; let him not be a rotten member that deserves to be cut off; let him not be a deformed member whereof to be ashamed; let him be a fair, fit, and sound member; let him cleave to the body, live for God by God: now let him labour on earth, that hereafter he may reign in heaven.

14. The Jews, therefore, strove among themselves, saying, "How can this man give us his flesh to eat?" They strove, and that among themselves, since they understood not, neither wished to take the bread of concord: "for they who eat such bread do not strive with one another; for we being many are one bread, one body." And by this bread, "God makes people of one sort to dwell in a house."[2]

15. But that which they ask, while striving among themselves, namely, how the Lord can give His flesh to be eaten, they do not immediately hear: but further it is said to them, "Verily, verily, I say unto you, except ye eat the flesh of the Son of man, and drink His blood, ye will have no life in you." How, indeed, it may be eaten, and what may be the mode of eating this bread, ye are ignorant of; nevertheless, "except ye eat the flesh of the Son of man, and drink His blood, ye will not have life in you." He spoke these words, not certainly to corpses, but to living men. Whereupon, lest they, understanding it to mean this life, should strive about this thing also, He going on added, "Whoso eateth my flesh, and drinketh my blood, hath eternal life." Wherefore, he that eateth not this bread, nor drinketh this blood, hath not this

[1] 1 Cor. x. 17. [2] Ps. lxviii. 6.

life; for men can have temporal life without that, but they can noways have eternal life. He then that eateth not His flesh, nor drinketh His blood, hath no life in him; and he that eateth His flesh, and drinketh His blood, hath life. This epithet, *eternal*, which He used, answers to both. It is not so in the case of that food which we take for the purpose of sustaining this temporal life. For he who will not take it shall not live, nor yet shall he who will take it live. For very many, even who have taken it, die; it may be by old age, or by disease, or by some other casualty. But in this food and drink, that is, in the body and blood of the Lord, it is not so. For both he that doth not take it hath no life, and he that doth take it hath life, and that indeed eternal life. And thus He would have this meat and drink to be understood as meaning the fellowship of His own body and members, which is the holy Church in his predestinated, and called, and justified, and glorified saints and believers. Of these, the first is already effected, namely, predestination; the second and third, that is the vocation and justification, have taken place, are taking place, and will take place; but the fourth, namely, the glorifying, is at present in hope, but a thing future in realization. The sacrament of this thing, namely, of the unity of the body and blood of Christ, is prepared on the Lord's table in some places daily, in some places at certain intervals of days, and from the Lord's table it is taken, by some to life, by some to destruction: but the thing itself, of which it is the sacrament, is for every man to life, for no man to destruction, whosoever shall have been a partaker thereof.

16. But lest they should suppose that eternal life was promised in this meat and drink in such manner that they who should take it should not even now die in the body, He condescended to meet this thought; for when He had said, "He that eateth my flesh, and drinketh my blood, hath eternal life," He forthwith subjoined, "and I will raise him up on the last day." That meanwhile, according to the Spirit, he may have eternal life in that rest into which the spirits of the saints are received; but as to the body, he shall not be defrauded of its eternal life, but, on the contrary, he shall have it in the resurrection of the dead at the last day.

17. "For my flesh," saith He, "is meat indeed, and my blood is drink indeed." For whilst by meat and drink men seek to attain to this, neither to hunger nor thirst, there is nothing that truly affords this, except this meat and drink, which doth render them by whom it is taken immortal and incorruptible; that is, the very fellowship of the saints, where will be peace and unity, full and perfect. Therefore, indeed, it is, even as men of God understood this before us, that our Lord Jesus Christ has pointed our minds to His body and blood in those things, which from being many are reduced to some one thing. For a unity is formed by many grains forming together; and another unity is effected by the clustering together of many berries.

18. In a word, He now explains how that which He speaks of comes to pass, and what it is to eat His body and to drink His blood. "He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him." This it is, therefore, for a man to eat that meat and to drink that drink, to dwell in Christ, and to have Christ dwelling in him. Consequently, he that dwelleth not in Christ, and in whom Christ dwelleth not, doubtless, neither eateth His flesh [spiritually] nor drinketh His blood [although he may press the sacrament of the body and blood of Christ carnally and visibly with his teeth], but rather doth he eat and drink the sacrament of so great a thing to his own judgment, because he, being unclean, has presumed to come to the sacraments of Christ, which no man taketh worthily except he that is pure: of such it is said, "Blessed are the pure in heart, for they shall see God."[1]

19. "As the living Father hath sent me," saith He, "and I live by the Father; so he that eateth me, even he shall live by me." He says not: As I eat the Father, and live by the Father; so he that eateth me, the same shall live by me. For the Son, who was begotten equal, does not become better by participation of the Father; just as we are made better by participation of the Son, through the unity of His body and blood, which thing that eating and drinking signifies. We live then by Him, by eating Him; that is, by receiving Himself as the eternal life, which we did not have from ourselves. Him-

[1] Matt. v. 8.

self, however, lives by the Father, being sent by Him, because "He emptied Himself, being made obedient even unto the death of the cross."[1] For if we take this declaration, "I live by the Father,"[2] according to that which He says in another place, "The Father is greater than I;" just as we, too, live by Him who is greater than we; this results from His being sent. The sending is in fact the emptying of Himself, and His taking upon Him the form of a servant: and this is rightly understood, while also the Son's equality of nature with the Father is preserved. For the Father is greater than the Son as man, but He has the Son as God equal,—whilst the same is both God and man, Son of God and Son of man, one Christ Jesus. To this effect, if these words are rightly understood, He spoke thus: "As the living Father hath sent me, and I live by the Father; so he that eateth me, even he shall live by me:" just as if He were to say, My emptying of myself (in that He sent me) effected that I should live by the Father; that is, should refer my life to Him as the greater; but that any should live by me is effected by that participation in which he eats me. Therefore, I being humbled, do live by the Father, man being raised up, liveth by me. But if it was said, "I live by the Father," so as to mean, that He is of the Father, not the Father of Him, it was said without detriment to His equality. And yet further, by saying, "And he that eateth me, even he shall live by me," He did not signify that His own equality was the same as our equality, but He thereby showed the grace of the Mediator.

20. "This is the bread that cometh down from heaven;" that by eating it we may live, since we cannot have eternal life from ourselves. "Not," saith He, "as your fathers did eat manna, and are dead: he that eateth this bread shall live for ever." That those fathers are dead, He would have to be understood as meaning, that they do not live for ever. For even they who eat Christ shall certainly die temporally; but they live for ever, because Christ is eternal life.

[1] Phil. ii. 8. [2] Propter Patrem.

TRACTATE XXVII.

CHAPTER VI. 60-72.

1. WE have just heard out of the Gospel the words of the Lord which follow the former discourse. From these a discourse is due to your ears and minds, and it is not unseasonable to-day; for it is concerning the body of the Lord which He said that He gave to be eaten for eternal life. And He explained the mode of this bestowal and gift of His, in what manner He gave His flesh to eat, saying, "He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him." The proof that a man has eaten and drank is this, if he abides and is abode in, if he dwells and is dwelt in, if he adheres so as not to be deserted. This, then, He has taught us, and admonished us in mystical words that we may be in His body, in His members under Himself as head, eating His flesh, not abandoning our unity with Him. But most of those who were present, by not understanding Him, were offended; for in hearing these things, they thought only of flesh, that which themselves were. But the apostle says, and says what is true, "To be carnally-minded is death."[1] The Lord gives us His flesh to eat, and yet to understand it according to the flesh is death; while yet He says of His flesh, that therein is eternal life. Therefore we ought not to understand the flesh carnally. As in these words that follow:

2. "Many therefore," not of His enemies, but "of His disciples, when they had heard this, said, This is a hard saying; who can hear it?" If His disciples accounted this saying hard, what must His enemies have thought? And yet so it behoved that to be said which should not be understood by all. The secret of God ought to make men eagerly attentive, not hostile. But these men quickly departed from Him, while

[1] Rom. vii. 6.

the Lord said such things: they did not believe Him to be saying something great, and covering some grace by these words; they understood just according to their wishes, and in the manner of men, that Jesus was able, or was determined upon this, namely, to distribute the flesh with which the Word was clothed, piecemeal, as it were, to those that believe on Him. "This," say they, "is a hard saying; who can hear it?"

3. "But Jesus, knowing in Himself that His disciples murmured at it,"—for they so said these things with themselves that they might not be heard by Him; but He who knew them in themselves, hearing within Himself,—answered and said, "This offends you;" because I said, I give you my flesh to eat, and my blood to drink, this forsooth offends you. "Then what if ye shall see the Son of man ascending where He was before?" What is this? Did He hereby solve the question that perplexed them? Did He hereby uncover the source of their offence? He did clearly, if only they understood. For they supposed that He was going to deal out His body to them; but He said that He was to ascend into heaven, of course, whole: "When ye shall see the Son of man ascending where He was before;" certainly then, at least, you will see that not in the manner you suppose does He dispense His body; certainly then, at least, you will understand that His grace is not consumed by tooth-biting.

4. And He said, "It is the Spirit that quickeneth; the flesh profiteth nothing." Before we expound this, as the Lord grants us, that other must not be negligently passed over, where He says, "Then what if ye shall see the Son of man ascending where He was before?" For Christ is the Son of man, of the Virgin Mary. Therefore Son of man He began to be here on earth, where He took flesh from the earth. For which cause it was said prophetically, "Truth is sprung from the earth."[1] Then what does He mean when He says, "When ye shall see the Son of man ascending where He was before"? For there had been no question if He had spoken thus: "If ye shall see the Son of God ascending where He was before." But since He said, "The Son of man ascending where He was before," surely the Son of man was not in heaven before the time when He

[1] Ps. lxxxv. 12.

began to have a being on earth? Here, indeed, He said, "where He was before," just as if He were not there at this time when He spoke these words. But in another place He says, "No man has ascended into heaven but He that came down from heaven, the Son of man who is in heaven."[1] He said not "was," but, saith He, "the Son of man who is in heaven." He was speaking on earth, and He declared Himself to be in heaven. And yet He did not speak thus: "No man hath ascended into heaven but He that came down from heaven," the Son of God, "who is in heaven." Whither tends it, but to make us understand that which even in the former discourse I commended to your minds, my beloved, that Christ, both God and man, is one person, not two persons, lest our faith be not a trinity, but a quaternity? Christ, therefore, is one; the Word, soul and flesh, one Christ; the Son of God and Son of man, one Christ; Son of God always, Son of man in time, yet one Christ in regard to unity of person. In heaven He was when He spoke on earth. He was Son of man in heaven in that manner in which He was Son of God on earth; Son of God on earth in the flesh which He took, Son of man in heaven in the unity of person.

5. What is it, then, that He adds? "It is the Spirit that quickeneth; the flesh profiteth nothing." Let us say to Him (for He permits us, not contradicting Him, but desiring to know), O Lord, good Master, in what way does the flesh profit nothing, whilst Thou hast said, "Except a man eat my flesh, and drink my blood, he shall not have life in him"? Or does life profit nothing? And why are we what we are, but that we may have eternal life, which Thou dost promise by Thy flesh? Then what means "the flesh profiteth nothing"? It profiteth nothing, but only in the manner in which they understood it. They indeed understood the flesh, just as when cut to pieces in a carcass, or sold in the shambles; not as when it is quickened by the Spirit. Wherefore it is said that "the flesh profiteth nothing," in the same manner as it is said that "knowledge puffeth up." Then, ought we at once to hate knowledge? God forbid. And what means "Knowledge puffeth up"? Knowledge alone, without charity. Therefore

[1] John iii. 13.

he added, "but charity edifieth."[1] Therefore add thou to knowledge charity, and knowledge will be profitable, not by itself, but through charity. So also here, "the flesh profiteth nothing," only when alone. Let the Spirit be added to the flesh, as charity is added to knowledge, and it profiteth very much. For if the flesh profited nothing, the Word would not be made flesh to dwell among us. If through the flesh Christ has greatly profited us, does the flesh profit nothing? But it is by the flesh that the Spirit has done somewhat for our salvation. Flesh was a vessel; consider what it held, not what it was. The apostles were sent forth; did their flesh profit us nothing? If the apostles' flesh profited us, could it be that the Lord's flesh should have profited us nothing? For how should the sound of the Word come to us except by the voice of the flesh? Whence should writing come to us? All these are operations of the flesh, but only when the spirit moves it, as if it were its organ. Therefore "it is the Spirit that quickeneth; the flesh profiteth nothing," as they understood the flesh, but not so do I give my flesh to be eaten.

6. Hence "the words," saith He, "which I have spoken to you are Spirit and life." For we have said, brethren, that this is what the Lord had taught us by the eating of His flesh and drinking of His blood, that we should abide in Him and He in us. But we abide in Him when we are His members, and He abides in us when we are His temple. But that we may be His members, unity joins us together. And what but love can effect that unity should join us together? And the love of God, whence is it? Ask the apostle: "The love of God," saith he, "is shed abroad in our hearts by the Holy Spirit which is given to us."[2] Therefore "it is the Spirit that quickeneth," for it is the Spirit that makes living members. Nor does the Spirit make any members to be living except such as it finds in the body, which also the Spirit itself quickens. For the Spirit which is in thee, O man, by which it consists that thou art a man, does it quicken a member which it finds separated from thy flesh? I call thy soul thy spirit. Thy soul quickeneth only the members which are in thy flesh; if thou takest one away, it is no longer quickened by thy soul,

[1] 1 Cor. viii. 1. [2] Rom. v. 5.

because it is not joined to the unity of thy body. These things are said to make us love unity and fear separation. For there is nothing that a Christian ought to dread so much as to be separated from Christ's body. For if he is separated from Christ's body, he is not a member of Christ; if he is not a member of Christ, he is not quickened by the Spirit of Christ. "But if any man," saith the apostle, "have not the Spirit of Christ, he is none of His."[1] "It is the Spirit," then, "that quickeneth; the flesh profiteth nothing. The words that I have spoken to you are spirit and life." What means "are spirit and life"? They are to be understood spiritually. Hast thou understood spiritually? "They are spirit and life." Hast thou understood carnally? So also "are they spirit and life," but are not so to thee.

7. "But," saith He, "there are some among you that believe not." He said not, There are some among you that understand not; but He told the cause why they understand not. "There are some among you that believe not," and therefore they understand not, because they believe not. For the prophet has said, "If ye believe not, ye shall not understand."[2] We are united by faith, quickened by understanding. Let us first adhere to Him through faith, that there may be that which may be quickened by understanding. For he who adheres not resists; he that resists believes not. And how can he that resists be quickened? He is an adversary to the ray of light by which he should be penetrated: he turns not away his eye, but shuts his mind. "There are," then, "some who believe not." Let them believe and open, let them open and be illumined. "For Jesus knew from the beginning who they were that believed, and who should betray Him." For Judas also was there. Some, indeed, were offended; but he remained to watch his opportunity, not to understand. And because he remained for that purpose, the Lord kept not silence concerning him. He described him not by name, but neither was He silent about him; that all might fear though only one should perish. But after He spoke, and distinguished those that believe from those that believe not, He clearly showed the cause why they believed not. "Therefore I said

[1] Rom. viii. 9. [2] Isa. vii. 9, LXX.

unto you," saith He, "that no man can come unto me except it were given to him of my Father." Hence to believe is also given to us; for certainly to believe is something. And if it is something great, rejoice that thou hast believed, yet be not lifted up; for "What hast thou that thou didst not receive?"[1]

8. "From that time many of His disciples went back, and walked no more with Him." Went back, but after Satan, not after Christ. For our Lord Christ once addressed Peter as Satan, rather because he wished to precede his Lord, and to give counsel that He should not die, He who had come to die, that we might not die for ever; and He says to him, "Get thee behind me, Satan; for thou savourest not the things that be of God, but the things that be of men."[2] He did not drive him back to go after Satan, and so called him Satan; but He made him go behind Himself, that by walking after his Lord he should not be a Satan. But these went back in the same manner as the apostle says of certain women: "For some are turned back after Satan."[3] They walked not further with Him. Behold, cut off from the body, for perhaps they were not in the body, they have lost life. They must be reckoned among the unbelieving, notwithstanding they were called disciples. Not a few, but "many went back." This happened, it may be, for our consolation. For sometimes it happens that a man may declare the truth, and that what he says may not be understood, and so they that hear it are offended and go away. Now the man regrets that he had spoken that truth, and he says to himself, "I ought not to have spoken so, I ought not to have said this." Behold, it happened to the Lord: He spoke, and lost many; He remained with few. But yet He was not troubled, because He knew from the beginning who they were that believed and that believed not. If it happen to us, we are sorely perplexed. Let us find comfort in the Lord, and yet let us speak words with prudence.

9. And now addressing the few that remained: "Then said Jesus to the twelve" (namely, those twelve who remained), "Will ye also," said He, "go away?" Not even Judas departed. But it was already manifest to the Lord why he

[1] 1 Cor. iv. 7. [2] Matt. xvi. 23. [3] 1 Tim. v. 15.

remained: to us he was made manifest afterwards. Peter answered in behalf of all, one for many, unity for the collective whole: "Then Simon Peter answered Him, Lord, to whom shall we go?" Thou drivest us from Thee; give us Thy other self. "To whom shall we go?" If we abandon Thee, to whom shall we go? "Thou hast the words of eternal life." See how Peter, by the gift of God and the renewal of the Holy Spirit, understood Him. How other than because he believed? "Thou hast the words of eternal life." For Thou hast eternal life in the ministration of Thy body and blood. "And we have believed and have known." Not have known and believed, but "believed and known." For we believed in order to know; for if we wanted to know first, and then to believe, we should not be able either to know or to believe. What have we believed and known? "That Thou art Christ, the Son of God;" that is, that Thou art that very eternal life, and that Thou givest in Thy flesh and blood only that which Thou art.

10. Then said the Lord Jesus: "Have not I chosen you twelve, and one of you is a devil?" Therefore, should He have said, "I have chosen eleven:" or is a devil also chosen, and among the elect? Persons are wont to be called "elect" by way of praise: or was man elected because some great good was done by him, without his will and knowledge? This belongs peculiarly to God; the contrary is characteristic of the wicked. For as wicked men make a bad use of the good works of God; so, on the contrary, God makes a good use of the evil works of wicked men. How good it is that the members of the body are, as they can be disposed only by God, their author and framer! Nevertheless what evil use doth wantonness make of the eyes? What ill use doth falsehood make of the tongue? Does not the false witness first both slay his own soul with his tongue, and then, after he has destroyed himself, endeavour to injure another? He makes an ill use of the tongue, but the tongue is not therefore an evil thing; the tongue is God's work, but iniquity makes an ill use of that good work of God. How do they use their feet who run into crimes? How do murderers employ their hands? And what ill use do wicked men make of those good

creatures of God that lie outside of them? With gold they corrupt judgment and oppress the innocent. Bad men make a bad use of the very light; for by evil living they employ even the very light with which they see into the service of their villanies. A bad man, when going to do a bad deed, wishes the light to shine for him, lest he stumble; he who has already stumbled and fallen within; that which he is afraid of in his body has already befallen him in his heart. Hence, to avoid the tediousness of running through them separately, a bad man makes a bad use of all the good creatures of God: a good man, on the contrary, makes a good use of the evil deeds of wicked men. And what is so good as the one God? Since, indeed, the Lord Himself said, "There is none good, but the one God."[1] By how much He is better, then, by so much the better use He makes of our evil deeds. What worse than Judas? Among all that adhered to the Master, among the twelve, to him was committed the common purse; to him was allotted the dispensing for the poor. Unthankful for so great a favour, so great an honour, he took the money, and lost righteousness: being dead, he betrayed life: Him whom he followed as a disciple, he persecuted as an enemy. All this evil was Judas's; but the Lord employed his evil for good. He endured to be betrayed, to redeem us. Behold, Judas's evil was turned to good. How many martyrs has Satan persecuted! If Satan left off persecuting, we should not to-day be celebrating the very glorious crown of Saint Laurence. If then God employs the evil works of the devil himself for good, what the bad man effects, by making a bad use, is to hurt himself, not to contradict the goodness of God. The Master makes use of that man. And if He knew not how to make use of him, the Master contriver would not have permitted him to be. Therefore, He saith, "One of you is a devil," whilst I have chosen you twelve. This saying, "I have chosen you twelve," may be understood in this way, that twelve is a sacred number. For the honour of that number was not taken away because one was lost, for another was chosen into the place of the one that perished.[2] The number remained a sacred number, a number containing twelve: be-

[1] Mark x. 10. [2] Acts i. 26.

cause they were to make known the Trinity throughout the whole world, that is, throughout the four quarters of the world. That is the reason of the three times four. Judas, then, only cut himself off, not profaned the number twelve: he abandoned his Teacher, for God appointed a successor to take his place.

11. All this that the Lord spoke concerning His flesh and blood;—and in the grace of that distribution He promised us eternal life, and that He meant those that eat His flesh and drink His blood to be understood, from the fact of their abiding in Him and He in them; and that they understood not who believed not; and that they were offended through their understanding spiritual things in a carnal sense; and that, while these were offended and perished, the Lord was present for the consolation of the disciples who remained, for proving whom He asked, "Will ye also go away?" that the reply of their stedfastness might be known to us, for He knew that they remained with Him;—let all this, then, avail us to this end, most beloved, that we eat not the flesh and blood of Christ merely in the sacrament, as many evil men do, but that we eat and drink to the participation of the Spirit, that we abide as members in the Lord's body, to be quickened by His Spirit, and that we be not offended, even if many do now with us eat and drink the sacraments in a temporal manner, who shall in the end have eternal torments. For at present Christ's body is as it were mixed on the threshing-floor: "But the Lord knoweth them that are His."[1] If thou knowest what thou threshest, that the substance is there hidden, that the threshing has not consumed what the winnowing has purged; certain are we, brethren, that all of us who are in the Lord's body, and abide in Him, that He also may abide in us, have of necessity to live among evil men in this world even unto the end. I do not say among those evil men who blaspheme Christ; for there are now few found who blaspheme with the tongue, but many who do so by their life. Among those, then, we must necessarily live even unto the end.

12. But what is this that He saith: "He that abideth in me, and I in him"? What, but that which the martyrs

[1] 2 Tim. ii. 19.

heard: "He that persevereth unto the end, the same shall be saved"?[1] How did Saint Laurence, whose feast we celebrate to-day, abide in Him? He abode even to temptation, abode even to tyrannical questioning, abode even to bitterest threatening, abode even to destruction;—that were a trifle, abode even to savage torture. For he was not put to death quickly, but tormented in the fire: he was allowed to live a long time; nay, not allowed to live a long time, but forced to die a slow, lingering death. Then, in that lingering death, in those torments, because he had well eaten and well drunk, as one who had feasted on that meat, as one intoxicated with that cup, he felt not the torments. For He was there who said, "It is the Spirit that quickeneth." For the flesh indeed was burning, but the Spirit was quickening the soul. He shrunk not back, and he mounted into the kingdom. But the holy martyr Xystus, whose day we celebrated five days ago, had said to him, "Mourn not, my son;" for Xystus was a bishop, he was a deacon. "Mourn not," said he; "thou shalt follow me after three days." He said three days, meaning the interval between the day of Saint Xystus's suffering and that of Saint Laurence's suffering, which falls on to-day. Three days is the interval. What comfort! He says not, "Mourn not, my son; the persecution will cease, and thou wilt be safe;" but, "do not mourn: whither I precede thou shalt follow; nor shall thy pursuit be deferred: three days will be the interval, and thou shalt be with me." He accepted the oracle, vanquished the devil, and attained to the triumph.

[1] Matt. xxiv. 13.

TRACTATE XXVIII.

Chapter VII. 1-13.

1. IN this chapter of the Gospel, brethren, our Lord Jesus Christ has most especially commended Himself to our faith in respect of His humanity. For indeed He always keeps in view, both in His words and deeds, that He should be believed to be God and man: God who made us, man who sought us; with the Father, always God; with us, man in time. For He would not have sought man whom He had made if Himself had not become that which He had made. But remember this, and do not let it slip from your hearts, that Christ became man in such manner that He ceased not to be God. While remaining God, He who made man took manhood. While, therefore, as man He concealed Himself, He must not be thought to have lost His power, but only to have offered an example to our infirmity. For He was detained when He willed to be, and He was put to death when He willed to be. But since there were to be His members, that is, His faithful ones, who would not have that power which He, our God, had; by His being hid, by His concealing Himself as if He would not be put to death, He indicated that His members would do this, in which members He Himself in fact was. For Christ is not simply in the head and not in the body, but Christ whole is in the head and body. What, therefore, His members are, that He is; but what He is, it does not necessarily follow that His members are. For if His members were not Himself, He would not have said, "Saul, why persecutest thou me?"[1] For Saul was not persecuting Himself on earth, but His members, namely, His believers. He would not, however, say, my saints, my servants, or, in short, my brethren, which is more honourable; but, *me*, that is, my members, whose head I am.

[1] Acts ix. 4.

2. With these preliminary remarks, I think that we shall not have to labour much for the meaning in this chapter; for that is often betokened in the head which was to be in the body. "After these things," saith he, "Jesus walked in Galilee: for He would not walk in Judea, because the Jews sought to kill Him." This is what I have said; He offered an example to our infirmity. He had not lost power, but He was comforting our weakness. For it would happen, as I have said, that some believer in Him would retreat into concealment, lest he should be found by the persecutors; and lest the concealment should be objected to him as a crime, that occurred first in the head, which should afterwards be confirmed in the member. For it is said, "He would not walk in Judea, because the Jews sought to kill Him," just as if Christ were not able both to walk among the Jews, and not be killed by them. For He manifested this power when He willed; for when they would lay hold of Him, as He was now about to suffer, "He said to them, Whom seek ye? They answered, Jesus. Then, said He, I am He," not concealing, but manifesting Himself. That manifestation, however, they did not withstand, but "going backwards, they fell to the ground."[1] And yet, because He had come to suffer, they rose up, laid hold of Him, led Him away to the judge, and slew Him. But what was it they did? That which a certain scripture says: "The earth was delivered into the hands of the ungodly."[2] The flesh was given into the power of the Jews; and this that thereby the bag, as it were, might be rent asunder, whence our purchase-price might run out.

3. "Now the Jews' feast of tabernacles was at hand." What the feast of tabernacles is, they who read the Scriptures know. They used on the holy day to make tabernacles, in likeness of the tabernacles in which they dwelt while they sojourned in the wilderness, after being led out of Egypt. This was a holy day, a great solemnity. The Jews were celebrating this, as being mindful of the Lord's benefits—they who were about to kill the Lord. On this holy day, then (for there were several holy days; but it was called a holy day

[1] John xviii. 6. [2] Job ix. 24.

with the Jews, though it was not one day, but several), "His brethren" spoke to the Lord Christ. Understand the phrase, "His brethren," as you know it must be taken, for it is not a new thing you hear. The blood relations of the Virgin Mary used to be called the Lord's brethren. For it was of the usage of Scripture to call blood relations and all other near kindred by the term brethren, which is foreign to our usage, and not within our manner of speech. For who would call an uncle or a sister's son "brother"? Yet the Scripture calls relatives of this kind "brothers." For Abraham and Lot are called brothers, while Abraham was Lot's uncle.[1] Laban and Jacob are called brothers, while Laban was Jacob's uncle.[2] When, therefore, you hear of the Lord's brethren, consider them the blood relations of Mary, who did not a second time bear children. For, as in the sepulchre, where the Lord's body was laid, neither before nor after did any dead lie; so likewise, Mary's womb, neither before nor after conceived anything mortal.

4. We have said who the brethren were, let us hear what they said: "Pass over hence, and go into Judea, that thy disciples also may see thy work which thou doest." The Lord's works were not hid from the disciples, but to these men they were not apparent. They might have Christ for a kinsman, but through that very relationship they disdained to believe on Him. It is told us in the Gospel; for we dare not hold this as a mere opinion, you have just now heard it. They go on advising Him: "For no man doeth anything in secret, and he himself seeketh to be known openly: if thou do these things, show thyself to the world." And directly after it says: "For neither did His brethren believe in Him." Why did they not believe in Him? Because they sought human glory. For as to what His brethren appear to advise Him, they consult for His glory. Thou doest marvellous works, make thyself known; that is, appear to all, that thou mayest be praised by all. The flesh spoke to the flesh; but the flesh without God, to the flesh with God. It was the wisdom of the flesh speaking to the Word which became flesh and dwelt among us.

5. What did the Lord answer to these things? Then saith

[1] Gen. xi. 27. [2] Gen. xxviii. 2.

Jesus to them: "My time is not yet come; but your time is always ready." What is this? Had not Christ's time yet come? Why then was Christ come, if His time had not yet come? Have we not heard the apostle say, "But when the fulness of time came, God sent His Son"?[1] If, therefore, He was sent in the fulness of time, He was sent when He ought to be sent, He came when it behoved that He should come. What means then, "My time is not yet come"? Understand, brethren, with what intention they spoke, when they appeared to advise Him as their brother. They were giving Him counsel to pursue glory; as advising in a worldly manner and with an earthly disposition, that He should not be unknown to fame, nor hide Himself in obscurity. This is what the Lord says in answer to those who were giving Him counsel of glory, "My time is not yet come;"—the time of my glory is not yet come. See how profound it is: they were advising Him as to glory; but He would have loftiness preceded by humility, and willed to prepare the way to elevation itself through humility. For those disciples, too, were of course seeking glory who wished to sit, one at His right hand and the other at His left: they thought only of the goal, and saw not by what way it must be reached; the Lord recalled them to the way, that they might come to their fatherland in due order. For the fatherland is on high, the way thither lies low. That land is the life of Christ, the way is Christ's death; that land is the habitation of Christ, the way is Christ's suffering. He that refuses the way, why seeks he the fatherland? In a word, to these also, while seeking elevation, He gave this answer: "Can ye drink the cup which I am about to drink?"[2] Behold the way by which you must come to that height which you desire. The cup He made mention of was indeed that of His humility and suffering.

6. Therefore also here: "My time is not yet come; but your time," that is the glory of the world, "is always ready." This is the time of which Christ, that is the body of Christ, speaks in prophecy: "When I shall have received the fit time, I will judge righteously."[3] For at present it is not the time of judging, but of tolerating the wicked. Therefore, let the

[1] Gal. iv. 4. [2] Matt. xx. 22. [3] Ps. lxxv. 2.

body of Christ bear at present, and tolerate the wickedness of evil livers. Let it, however, have righteousness now, for by righteousness it shall come to judgment. And what saith the Holy Scripture in the psalm to the members,—namely, that tolerate the wickedness of this world? "The Lord will not cast off His people." For, in fact, His people labours among the unworthy, among the unrighteous, among blasphemers, among murmurers, detractors, persecutors, and, if they are allowed, destroyers. Yes, it labours; but "the Lord will not cast off His people, and He will not forsake His inheritance until justice is turned into judgment."[1] "Until the justice," which is now in His saints, "be turned into judgment;" when that shall be fulfilled which was said to them, "Ye shall sit upon twelve thrones, judging the twelve tribes of Israel."[2] The apostle had righteousness, but not yet that judgment of which he says, "Know ye not that we shall judge angels?"[3] Be it now, therefore, the time for living rightly; the time for judging them that have lived ill shall be hereafter. "Until righteousness," saith he, "is turned into judgment." The time of judgment will be that of which the Lord has here said, "My time is not yet come." For there will be a time of glory, when He who came in humility will come in loftiness; He who came to be judged will come to judge; He who came to be slain by the dead will come to judge the quick and the dead. "God," saith the psalm, "will come manifest, our God, and He will not be silent."[4] What is "shall come manifest"? Because He came concealed. Then He will not be silent; for when He came concealed, "He was led as a sheep to the slaughter; and as a lamb before its shearer, He opened not His mouth."[5] He shall come, and shall not keep silence. "I was silent," saith He, "shall I always be silent?"[6]

7. But what is necessary at the present time for those who have righteousness? That which is read in that psalm: "Until righteousness is turned into judgment, and they that have it are upright of heart." You ask, perhaps, who are the upright in heart? We find in Scripture those to be upright in heart who bear the evils of the world, and do not accuse

[1] Ps. xciv. 14. [2] Matt. xix. 28. [3] 1 Cor. vi. 3.
[4] Ps. l. 3. [5] Isa. liii. 7. [6] Isa. xlii. 14.

God. See, brethren, an uncommon thing is that which I speak of. For I know not how it is that, when any evil befalls a man, he runs to accuse God, when he ought to accuse himself. When thou gettest any good, thou praisest thyself; when thou sufferest any evil, thou accusest God. This is then the crooked heart, not the upright. When thou art cured of this distorting and perversity, what thou didst use to do will be turned into the contrary. For what didst thou use to do before? Thou didst praise thyself in the good things of God, and didst accuse God in thine own evil things; with thy heart converted and made right, thou wilt praise God in His good things, and accuse thyself in thy own evil things. These are the upright in heart. In short, that man, who was not yet right in heart when the success of the wicked and the distress of the good grieved him, says, when he is corrected: "How good is the God of Israel to the upright in heart! But as for me," when I was not right in heart, "my feet were almost gone; my steps had well-nigh slipped." Why? "Because I was envious at sinners, beholding the peace of sinners."[1] I saw, saith he, the wicked prosperous, and I was displeased at God; for I did wish that God should not permit the wicked to be happy. Let man understand: God never does permit this; but a bad man is thought to be happy, for this reason, because men are ignorant of what happiness is. Let us then be right in heart: the time of our glory is not yet come. Let it be told to the lovers of this world, such as the brethren of the Lord were, "your time is always ready;" our time "is not yet come." For let us, too, dare to say this. And since we are the body of our Lord Jesus Christ, since we are His members, since we joyfully acknowledge our head, let us say it without hesitation; since, for our sake, He deigned also Himself to say this. And when the lovers of this world revile us, let us say to them, "Your time is always ready; our time is not yet come." For the apostle has said to us, "For ye are dead, and your life is hid with Christ in God." When will our time come? "When Christ," saith he, "your life shall appear, then shall ye also appear with Him in glory."[2]

8. What said He further? "The world cannot hate you."

[1] Ps. lxxiii. 1-3. [2] Col. iii. 3, 4.

What is this, but, The world cannot hate its lovers, the false witnesses? For you call the things that are evil, good; and the things that are good, evil. "But me it hateth, because I bear witness concerning it, that its works are evil. Go ye up to this feast." What means "to this"? Where ye seek human glory. What means "to this"? Where ye wish to prolong carnal joys, not to meditate on eternal joys. "I go not up to this feast, because my time is not yet full come." On this feast-day you seek human glory; but my time, that is, the time of my glory, is not yet come. That will be my feast-day, not running before and passing over these days, but remaining for ever; that will be festivity, joy without end, eternity without a blot, serenity without a cloud. "When He had said these words unto them, He abode still in Galilee. But when His brethren were gone up, then went He also up unto the feast, not openly, but as it were in secret." Therefore "not to this feast-day," because His desire was not for temporal glory, but to teach something to profit, to correct men, to admonish them of an eternal feast-day, to turn away their love from this world, and to turn it to God. But what means this, "He went up as it were in secret to the feast"? This action of the Lord also is not without meaning. It appears to me that, even from this circumstance that He went up as it were in secret, He had intended to signify something; for the things that follow will show that He thus went up on the middle of the feast, that is, when those days were half over, to teach even openly. But he said, "As it were in secret," meaning, not to show Himself to men. It is not without meaning that Christ went up "as it were in secret" to that feast, because He Himself lay hid in that feast-day. What I have said as yet is also under cover of secrecy. Let it be manifested then, let the veil be lifted, and let that which was secret appear.

9. All things that were spoken to the ancient people Israel in the manifold Scripture of the holy law, what things they did, whether in sacrifices, or in priestly offices, or in feast-days, and, in a word, in what things soever they worshipped God, what things soever were spoken to and given them in precept, were shadows of things to come. Of what things to

come? Things which find their fulfilment in Christ. Whence the apostle says, "For all the promises of God are in Him yea;"[1] that is, they are fulfilled in Him. Again he says in another place, "All happened to them in a figure; but they were written for our sakes, upon whom the end of the ages is come."[2] And he said elsewhere, "For Christ is the end of the law;"[3] likewise in another place, "Let no man judge you in meat, or in drink, or in respect of an holy day, or of a new moon, or of Sabbath-days, which is a shadow of things to come."[4] If, therefore, all these things were shadows of things to come, also the feast of tabernacles was a shadow of things to come. Let us examine, then, of what thing to come was this feast-day a shadow. I have explained what this feast of tabernacles was: it was a celebration of tabernacles, because the people, after their deliverance from Egypt, while directing their course through the wilderness to the land of promise, dwelt in tents. Let us observe what it is, and we shall be that thing; we, I say, who are members of Christ, if such we are; but we are, He having made us worthy, not we having earned it for ourselves. Let us then consider ourselves, brethren: we have been led out of Egypt, where we were slaves to the devil as to Pharaoh; where we applied ourselves to works of clay, engaged in earthly desires, and where we toiled exceedingly. And to us, while labouring, as it were, at the bricks, Christ cried aloud, "Come unto me, all ye that labour and are heavy laden." Thence we were led out by baptism as through the Red Sea,—red because consecrated by the blood of Christ. All our enemies that pursued us being dead, that is, all our sins being blotted out, we have been brought over to the other side. At the present time, then, before we come to the land of promise, namely, the eternal kingdom, we are in the wilderness in tabernacles. They who acknowledge these things are in tabernacles; for it was to be that some would acknowledge this. For that man, who understands that he is a sojourner in this world, is in tabernacles. That man understands that he is travelling in a foreign country, when he sees himself sighing for his native land. But whilst the body of Christ is in tabernacles, Christ

[1] 2 Cor. i. 20. [2] 1 Cor. x. 1 [3] Rom. x. 4. [4] 1 Cor. ii. 16, 17.

is in tabernacles; but at that time He was so, not evidently but secretly. For as yet the shadow obscured the light; when the light came, the shadow was removed. Christ was in secret: He was in the feast of tabernacles, but there hidden. At the present time, when these things are already made manifest, we acknowledge that we are journeying in the wilderness: for if we know it, we are in the wilderness. What is it to be in the wilderness? In the desert waste. Why in the desert waste? Because in this world, where we thirst in a way in which is no water. But yet, let us thirst that we may be filled. For, "Blessed are they that hunger and thirst after righteousness, for they shall be filled."[1] And our thirst is quenched from the rock in the wilderness: for "the Rock was Christ," and it was smitten with a rod that the water might flow. But that it might flow, the rock was smitten twice: because there are two beams of the cross.[2] All these things, then, which were done in a figure, are made manifest to us. And it is not without meaning that it was said of the Lord, "He went up to the feast-day, but not openly, but as it were in secret." For Himself in secret was the thing prefigured, because Christ was hid in that same festal-day; for that very festal-day signified Christ's members that were to sojourn in a foreign land.

10. "Then the Jews sought Him on the feast-day:" before He went up. For His brethren went up before Him, and He went not up then when they supposed and wished: that this too might be fulfilled which He said, "Not to this," that is, the first or second day, to which you wish me to go. But He went up afterwards, as the Gospel tells us, "on the middle of the feast;" that is, when as many days of that feast had passed as there remained. For they celebrated that same festival, so far we can understand, on several successive days.

11. "They said, therefore, Where is he? And there was much murmuring among the people concerning Him." Whence the murmuring? Of strife. What was the strife? "Some said, He is a good man; but others said, Nay; but he deceiveth the people." We must understand this of all His

[1] Matt. v 6. [2] 1 Cor. x. 4; Num. xx. 11.

servants: this is said now of them. For whoever becomes eminent in some spiritual grace, of him some will assuredly say, "He is a good man;" others, "Nay; but he deceiveth the people." Whence is this? "Because our life is hid with Christ in God."[1] On this account people may say during the winter, This tree is dead; for example, a fig tree, pear tree, or some kind of fruit tree, it is like a withered tree, and so long as it is winter it does not appear whether it is so or not. But the summer proves, the judgment proves. Our summer is the appearing of Christ: "God shall come manifest, our God, and He will not be silent;"[2] "fire shall go before Him:" that fire "shall burn up His enemies:"[3] that fire shall lay hold of the withered trees. For then shall the dry trees be apparent, when it shall be said to them, "I was hungry, and ye gave me not to eat;" but on the other side, namely, on the right, will be seen abundance of fruit, and magnificence of leaves; the green will be eternity. To those, then, as withered trees, it shall be said, "Go into everlasting fire. For behold," it saith, "the axe is laid to the root of the trees: every tree, therefore, that bringeth not forth good fruit shall be cut down, and cast into the fire."[4] Let them then say of thee, if thou art growing in Christ, let men say of thee, "He deceiveth the people." This is said of Christ Himself; it is said of the whole body of Christ. Think of the body of Christ still in the world, think of it still on the threshing-floor; see how it is blasphemed by the chaff. The chaff and the grain are, indeed, threshed together; but the chaff is consumed, the corn is purged. What was said of the Lord then, avails for consolation, whenever it will be said of any Christian.

12. "Howbeit no man spake openly of Him for fear of the Jews." But who were they that did not speak of Him for fear of the Jews? Undoubtedly they who said, "He is a good man:" not they who said, "He deceiveth the people." As for them who said "He deceiveth the people," their din was heard like the noise of dry leaves. "He deceiveth the people," they sounded more and more loudly; "He is a good man," they whispered more and more constrainedly. But now,

[1] Col. iii. 3. [2] Ps. l. 3. [3] Ps. xcvii. 3. [4] Matt. iii. 10.

brethren, notwithstanding that glory of Christ which is to make us immortal is not yet come, yet now, I say, His Church so increases, He has deigned to spread it abroad through the whole world, that it is now only whispered, "He deceiveth the people;" and more and more loudly it sounds forth, "He is a good man.'

TRACTATE XXIX.

Chapter VII. 14–18.

1. WHAT follows of the Gospel, and was read to-day, we must next in order look at, and speak from it as the Lord may grant us. Yesterday it was read thus far, that although they had not seen the Lord Jesus in the temple on the feast-day, yet they were speaking about Him: "And some said, He is a good man: but others said, Nay; but he seduceth the people." For this was said for the comfort of those who, afterwards preaching God's word, were to be seducers, and yet true men.[1] For if to seduce is to deceive, neither was Christ a seducer, nor His apostles, nor ought any Christian to be such; but if to seduce (to lead aside) is by persuading to lead one from something to something else, we ought to inquire into the *whence* and the *whither:* if from evil to good, the seducer is a good man; if from good to evil, the seducer is a bad man. In that sense, then, in which men are seduced from evil to good, would that all of us both were called, and actually were seducers!

2. Then afterwards the Lord went up to the feast, "about the middle of the feast, and taught." "And the Jews marvelled, saying, How knoweth this man letters, having never learned?" He who was in secret taught, He was speaking openly and was not restrained. For that hiding of Himself was for the sake of example; this showing Himself openly was an intimation of His power. But as He taught, "the Jews marvelled;" all indeed, so far as I think, marvelled, but all were not converted. And why this wondering? Because all knew where He was born, where He had been brought up; they had never seen Him learning letters, but they heard Him disputing about the law, bringing forward

[1] 2 Cor. vi. 8.

testimonies of the law, which none could bring forward unless he had read, and none could read unless he had learned letters: and therefore they marvelled. But their marvelling was made an occasion to the Master of insinuating the truth more deeply into their minds. By reason, indeed, of their wondering and words, the Lord said something profound, and worthy of being more diligently looked into and discussed. On account of which I would urge you, my beloved, to earnestness, not only in hearing for yourselves, but also in praying for us.

3. How then did the Lord answer those that were marvelling how He knew letters which He had not learned? "My doctrine," saith He, "is not mine, but His that sent me." This is the first profundity. For He seems as if in a few words He had spoken contraries. For He says not, This doctrine is not mine; but, "My doctrine is not mine." If not Thine, how Thine? If Thine, how not Thine? For Thou sayest both: both, "my doctrines;" and, "not mine." For if He had said, This doctrine is not mine, there would have been no question. But now, brethren, in the first place, consider well the question, and so in due order expect the solution. For he who sees not the question proposed, how can he understand what is expounded? The subject of inquiry, then, is that which He says, "My, not mine:" this appears to be contrary; how "my," how "not mine"? If we carefully look at what the holy evangelist himself says in the beginning of his Gospel, "In the beginning was the Word, and the Word was with God, and the Word was God;" thence hangs the solution of this question. What then is the doctrine of the Father, but the Father's Word? Therefore, Christ Himself is the doctrine of the Father, if He is the Word of the Father. But since the Word cannot be of none, but of some one, He said both "His doctrine," namely, Himself, and also, "not His own," because He is the Word of the Father. For what is so much "Thine" as Thyself? And what so much not Thine as Thyself, if that Thou art is of another?

4. The Word then is God; and it is also the Word of a stable unchangeable doctrine, not such as can be sounded by syllables

and fleeting, but abiding with the Father, to which abiding doctrine let us be converted, being admonished by the transitory sounds of the voice. For that which is transitory does not so admonish us as to call us to transitory things. We are admonished to love God. All this that I have said were syllables; they smote through the air to reach your sense of hearing, and by sounding passed away: that, however, which I advise you ought not so to pass away, because He whom I exhort you to love passes not away; and when you, exhorted in transient syllables, shall have been converted, you shall not pass away, but shall abide with Him who is abiding. There is therefore in the doctrine this great matter, this deep and eternal thing which is permanent: whither all things that pass away in time call us, when they mean well and are not falsely put forward. For, in fact, all the signs which we produce by sounds do signify something which is not sound. For God is not the two short syllables "Deus," and it is not the two short syllables that we worship, and it is not the two short syllables that we adore, nor is it to the two short syllables that we desire to come—two syllables which almost cease to sound before they have begun to sound; nor in sounding them is there room for the second until the first has passed away. There remains, then, something great which is called "God," although the sound does not remain when we say the word "God." Thus direct your thoughts to the doctrine of Christ, and ye shall arrive at the Word of God; and when you have arrived at the Word of God, consider this, "The Word was God," and you will see that it was said truly, "my doctrine:" consider also whose the Word is, and you will see that it was rightly said, "is not mine."

5. Therefore, to speak briefly, beloved, it seems to me that the Lord Jesus Christ said, "My doctrine is not mine," meaning the same thing as if He said, "I am not from myself." For although we say and believe that the Son is equal to the Father, and that there is not any diversity of nature and substance in them, that there has not intervened any interval of time between Him that begets and Him that is begotten, nevertheless we say these things, while keeping and guarding this, that the one is the Father, the other the Son. But Father He

is not if He have not a Son, and Son He is not if He have not a Father: but yet the Son is God from the Father; and the Father is God, but not from the Son. The Father of the Son, not God from the Son: but the other is Son of the Father, and God from the Father. For the Lord Christ is called Light from Light. The Light then which is not from Light, and the equal Light which is not from Light, are together one Light not two Lights.

6. If we have understood this, thanks be to God; but if any has not sufficiently understood, man has done as far as he could: as for the rest, let him see whence he may hope to understand. As labourers outside, we can plant and water; but it is of God to give the increase. "My doctrine," saith He, "is not mine, but His that sent me." Let him who says he has not yet understood hear counsel. For since it was a great and profound matter that had been spoken, the Lord Christ Himself did certainly see that all would not understand this so profound a matter, and He gave counsel in the sequel. Dost thou wish to understand? Believe. For God has said by the prophet: "Except ye believe, ye shall not understand."[1] To the same purpose what the Lord here also added as He went on—"If any man is willing to do His will, he shall know concerning the doctrine, whether it be of God, or whether I speak from myself." What is the meaning of this, "If any man be willing to do His will"? But I had said, if any man believe; and I gave this counsel: If thou hast not understood, said I, believe. For understanding is the reward of faith. Therefore do not seek to understand in order to believe, but believe that thou mayest understand; since, "except ye believe, ye shall not understand." Therefore when I would counsel the obedience of believing toward the possibility of understanding, and say that our Lord Jesus Christ had added this very thing in the following sentence, we find Him to have said, "If any man be willing to do His will, he shall know of the doctrine." What is "he shall know"? It is the same thing as "he shall understand." But what is "If any man be willing to do His will"? It is the same thing as to believe. All men indeed perceive that "shall

[1] Isa. vii. 9.

know" is the same thing as "shall understand:" but that the saying, "If any man be willing to do His will," refers to believing, all do not perceive; to perceive this more accurately, we need the Lord Himself for expounder, to show us whether the doing of the Father's will does in reality refer to believing. But who does not know that this is to do the will of God, to work the work of God; that is, to work that work which is pleasing to Him? But the Lord Himself says openly in another place: "This is the work of God, that ye believe on Him whom He has sent."[1] "That ye believe on Him," not, that ye believe Him. But if ye believe *on* Him, ye believe Him; yet he that believes Him does not necessarily believe *on* Him. For even the devils believed Him, but they did not believe on Him. Again, moreover, of His apostles we can say, we believe Paul; but not, we believe on Paul: we believe Peter; but not, we believe on Peter. For, "to him that believeth on Him that justifieth the ungodly, his faith is counted unto him for righteousness."[2] What then is "to believe on Him"? By believing to love Him, by believing to esteem highly, by believing to go into Him and to be incorporated in His members. It is faith itself then that God exacts from us: and He finds not that which He exacts, unless He has bestowed what He may find. What faith, but that which the apostle has most amply defined in another place, saying, "Neither circumcision availeth anything, nor uncircumcision, but faith that worketh by love"?[3] Not any faith of what kind soever, but "faith that worketh by love:" let this faith be in thee, and thou shalt understand concerning the doctrine. What indeed shalt thou understand? That "this doctrine is not mine, but His that sent me;" that is, thou shalt understand that Christ the Son of God, who is the doctrine of the Father, is not from Himself, but is the Son of the Father.

7. This sentence overthrows the Sabellian heresy. The Sabellians have dared to affirm that the Son is the very same as He who is also the Father: that the names are two, but the reality one. If the names were two and reality one, it would not be said, "My doctrine is not mine." Anyhow, if Thy

[1] John vi. 29. [2] Rom. iv. 5. [3] Gal. v. 6.

doctrine is not Thine, O Lord, whose is it, unless there be another whose it is? The Sabellians understand not what Thou saidst; for they see not the trinity, but follow the error of their own heart. Let us worshippers of the trinity and unity of Father, Son, and Holy Ghost, and one God, understand concerning Christ's doctrine, how it is not His. And He said that He spoke not from Himself for this reason, because Christ is the Son of the Father, and the Father is the Father of Christ; and the Son is from God the Father, God, but God the Father is God not from God the Son.

8. "He that speaketh of himself seeketh his own glory." This will be he who is called Antichrist, "exalting himself," as the apostle says, "above all that is called God, and that is worshipped."[1] The Lord, declaring that this same it is that will seek his own glory, not the glory of the Father, says to the Jews: "I am come in my Father's name, and ye have not received me; another will come in his own name, him ye will receive."[2] He intimated that they would receive Antichrist, who will seek the glory of his own name, puffed up, not solid; and therefore not stable, but assuredly ruinous. But our Lord Jesus Christ has shown us a great example of humility: for doubtless He is equal with the Father, for "in the beginning was the Word, and the Word was with God, and the Word was God;" yea, doubtless, He Himself said, and most truly said, "Am I so long time with you, and ye have not known me, Philip? He that hath seen me hath seen the Father."[3] Yea, doubtless, Himself said, and most truly said, "I and the Father are one."[4] If, therefore, He is one with the Father, equal to the Father, God from God, God with God, co-eternal, immortal, alike unchangeable, alike without time, alike Creator and disposer of times; and yet because He came in time, and took the form of a servant, and in condition was found as a man,[5] He seeks the glory of the Father, not His own; what oughtest thou to do, O man, who, when thou doest anything good, seekest thy own glory; but when thou doest anything ill, dost meditate calumny against God? Consider thyself: thou art a creature, acknowledge thy Creator: thou

[1] 2 Thess. ii. 4. [2] John v. 45. [3] John xiv. 9.
[4] John x. 30. [5] Phil. ii. 7.

art a servant, despise not thy Lord: thou art adopted, not for thy own merits; seek His glory from whom thou hast this grace, that thou art a man adopted; His, whose glory He sought who is from Him, the Only-begotten. "But He that seeketh His glory that sent Him, the same is true, and no unrighteousness is in Him." In Antichrist, however, there is unrighteousness, and he is not true; because he will seek his own glory, not His by whom he was sent: for, indeed, he was not sent, but only permitted to come. Let us all, therefore, that belong to the body of Christ, seek not our own glory, that we be not led into the snares of Antichrist. But if Christ sought His glory that sent Him, how much more ought we to seek the glory of Him who made us?

TRACTATE XXX.

CHAPTER VII. 19-24.

1. THE passage of the holy Gospel of which we have before discoursed to you, beloved, is followed by that of to-day, which has just now been read. Both the disciples and the Jews heard the Lord speaking; both men of truth and liars heard the Truth speaking; both friends and enemies heard Charity speaking; both good men and bad men heard the Good speaking. They heard, but He discerned; He saw and foresaw whom His discourse profited and would profit. Among those who were then, He saw; among us who were to be, He foresaw. Let us therefore hear the Gospel, just as if we were listening to the Lord Himself present: nor let us say, O happy they who were able to see Him! because there were many of them who saw, and also killed Him; and there are many among us who have not seen Him, and yet have believed. For the precious truth that sounded forth from the mouth of the Lord was both written for our sakes, and preserved for our sakes, and recited for our sakes, and will be recited also for the sake of our posterity, even until the end of the world. The Lord is above; but the Lord, the Truth, is also here. For the body of the Lord, in which He rose again from the dead, can be only in one place; but His truth is everywhere diffused. Let us then hear the Lord, and let us also speak that which He shall have granted to us concerning His own words.

2. "Did not Moses," saith He, "give you the law, and yet none of you doeth the law? Why do ye seek to kill me?" For ye seek to kill me just for this reason, that none of you doeth the law; for if ye did do the law, ye would recognise Christ in its very letters, and ye would not kill Him when present with you. And they answered: "The crowd answered

Him;" answered as a tumultuous crowd,[1] things not pertaining to order, but to confusion; in a word, the crowd was disturbed. See what answer it made: "Thou hast a devil: who seeks to kill thee?" As if it were not worse to say, "Thou hast a devil," than to kill Him. To Him, indeed, was it said, that He had a devil, who was casting out devils. What else can a turbulent disorderly crowd say? What else can filth stirred up do but stink? The crowd was disturbed, by what? By the truth. For the eyes that have not soundness cannot endure the brightness of the light.

3. But the Lord, manifestly not disturbed, but calm in His truth, rendered not evil for evil nor railing for railing;[2] although, if He were to say to these men, You have a devil, He would certainly be saying what was true. For they would not have said such things to the Truth, unless the falsehood of the devil had instigated them. What then did He answer? Let us calmly hear, and drink in the serene word: "I have done one work, and ye all marvel." As if He said, What if ye were to see all my works? For they were His works which they saw in the world, and yet they saw not Him who made them all: He did one thing, and they were disturbed because he made a man whole on the Sabbath-day. As if, indeed, when any sick man recovered his health on the Sabbath-day, it had been any other that made such a man whole than He who offended them, because He made one man whole on the Sabbath-day. For who else has made others whole than He who is health itself, —He who gives even to the beasts that health which He gave to this man? For it was bodily health. The health of the flesh is repaired, and the flesh dies; and when it is repaired, death is only put off, not taken away. However, even that same health, brethren, is from the Lord, through whomsoever it may be given: by whose care and ministry soever it may be imparted, it is given by Him from whom all health is, to whom it is said in the psalm, "O Lord, Thou wilt save men and beasts; as Thou hast multiplied Thy mercy, O God." For because Thou art God, Thy multiplied mercy reaches even to the safety of human flesh, reaches even to the safety of dumb animals; but Thou who givest health of flesh common to

[1] Turba. [2] 1 Pet. iii. 9.

men and beasts, is there no health which Thou reservest for men? There is certainly another which is not only not common to men and beasts, but to men themselves is not common to good and bad. In a word, when he had there spoken of this health which men and cattle receive in common, because of that health which men, but only the good, ought to hope for, he added as he went on: "But the sons of men shall put their trust under the cover of Thy wings. They shall be fully satisfied with the fatness of Thy house; and Thou shalt give them drink from the torrent of Thy pleasure. For with Thee is the fountain of life; and in Thy light shall they see light."[1] This is the health which belongs to good men, those whom he called "sons of men;" whilst he had said above, "O Lord, Thou shalt save men and beasts." How then? Were not those men sons of men, that after he had said *men*, he should go on and say, *But the sons of men:* as if *men* and *sons of men* meant different things? Yet I do not believe that the Holy Spirit had said this without some indication of distinction. The term *men* refers to the first Adam, *sons of men* to Christ. Perhaps, indeed, *men* relate to the first man; but *sons of men* relate to the Son of man.

4. "I have done one work, and ye all marvel." And immediately He subjoined: "Moses therefore gave unto you circumcision." It was well done that ye received circumcision from Moses. "Not that it is of Moses, but of the fathers;" since it was Abraham that first received circumcision from the Lord.[2] "And ye circumcise on the Sabbath-day." Moses has convicted you: ye have received in the law to circumcise on the eighth day; ye have received in the law to cease from labour on the seventh day;[3] if the eighth day from the child's birth fall on the seventh day of the week, what will ye do? Will ye abstain from work to keep the Sabbath, or will ye circumcise to fulfil the sacrament of the eighth day? But I know, saith He, what ye do. "Ye circumcise a man." Why? Because circumcision relates to what is a kind of seal of salvation, and men ought not to abstain from the work of salvation on the Sabbath-day. Therefore be ye not "angry with me, because I have made a man every whit whole on the Sabbath-day."

[1] Ps. xxxvi. 7–10. [2] Gen. xvii. 10. [3] Ex. xx. 10.

"If," saith He, "a man on the Sabbath-day receiveth circumcision that the law should not be broken" (for it was something saving that was ordained by Moses in that ordinance of circumcision), why are ye angry at me for working a healing on the Sabbath-day?

5. Perhaps, indeed, that circumcision pointed to the Lord Himself, at whom they were indignant, because He worked cures and healing. For circumcision was commanded to be applied on the eighth day: and what is circumcision but the spoiling of the flesh? This circumcision, then, signified the removal of carnal lusts from the heart. Therefore not without cause was it given, and ordered to be made in that member; since by that member the creature of mortal kind is procreated. By one man came death, just as by one man the resurrection of the dead;[1] and by one man sin entered into the world, and death by sin.[2] Therefore every man is born with a foreskin, because every man is born with the vice of propagation; and God cleanses not, either from the vice with which we are born, or from the vices which we add thereto by ill living, except by the stony knife, the Lord Christ. For Christ was the Rock. Now they used to circumcise with stone knives, and by the name of rock they prefigured Christ; and yet when He was present with them they did not acknowledge Him, but besides, they sought to kill Him. But why on the eighth day, unless because after the seventh day of the week the Lord rose again on the Lord's day? Therefore Christ's resurrection, which happened on the third day indeed of His passion, but on the eighth day in the days of the week, that same resurrection it is that doth circumcise us. Hear of those that were circumcised with the real stone, while the apostle admonishes them: "If then ye be risen with Christ, seek those things which are above, where Christ is, sitting on the right hand of God; set your affection on things above, not on things on the earth."[3] He speaks to the circumcised: Christ has risen; He has taken away from you carnal desires, evil lusts, the superfluity with which you were born, and that far worse which you had added thereto by ill living; being circumcised by the Rock, why do you still set your affections on

[1] 1 Cor. xv. 21. [2] Rom. v. 12. [3] Col. iii. 1, 2.

the earth? And finally, for that "Moses gave you the law, and ye circumcise a man on the Sabbath-day," understand that by this is signified the good work which I have done, in that I have made a man every whit whole on the Sabbath-day; because he was cured that he might be whole in body, and also he believed that he might be whole in soul.

6. "Judge not according to personal appearance, but judge righteous judgment." What is this? Just now, you who by the law of Moses circumcise on the Sabbath-day are not angry with Moses; and because I made a man whole on the Sabbath-day you are angry with me. You judge by the person; give heed to the truth. I do not prefer myself to Moses, says the Lord, who was also the Lord of Moses. So consider us as you would two men, as both men; judge between us, but judge a true judgment; do not condemn him by honouring me, but honour me by understanding him. For this He said to them in another place: "If ye believed Moses ye would certainly believe me also, for he wrote of me."[1] But in this place He willed not to say this, Himself and Moses being as it were placed before these men for judgment. Because of Moses' law you circumcise, even when it happens to be the Sabbath-day, and will ye not that I should show the beneficence of healing during the Sabbath? For the Lord of circumcision and the Lord of the Sabbath is the same who is the Author of health; and they are servile works that ye are forbidden to do on the Sabbath; if ye really understand what servile works are, ye sin not. For he that committeth sin is the servant of sin. Is it a servile work to heal a man on the Sabbath-day? Ye do eat and drink (to infer somewhat from the admonition of our Lord Jesus Christ, and from His words); at any rate, why do ye eat and drink on the Sabbath, but because that what ye do pertains to health? By this ye show that the works of health are not in any wise to be omitted on the Sabbath. Therefore "do not judge by person, but judge righteous judgment." Consider me as ye would a man; consider Moses as a man: if ye will judge according to the truth, ye will condemn neither Moses nor me; and when ye know the truth ye will know me, because I am the Truth.

[1] John v. 46.

7. It requires great labour in this world, brethren, to get clear of the vice which the Lord has noted in this place, so as not to judge by appearance, but to keep right judgment. The Lord, indeed, admonished the Jews, but He warned us also; them He convicted, us He instructed; them He reproved, us He encouraged. Let us not imagine that this was not said to us, simply because we were not there at that time. It was written, it is read; when it was recited we heard it; but we heard it as said to the Jews: let us not place ourselves behind ourselves and watch Him reproving enemies, while we ourselves do that which the truth may reprove in us. The Jews indeed judged by appearance, but for that reason they belong not to the New Testament, they have not the kingdom of heaven in Christ, nor are joined to the society of the holy angels; they sought earthly things of the Lord; for a land of promise, victory over enemies, fruitfulness of child-bearing increase of children, abundance of fruit,—all which things were indeed promised to them by God, the True and the Good, promised to them, however, as unto carnal men,—all these things made for them the Old Testament. What is the Old Testament? The inheritance, as it were, belonging to the old man. We have been renewed, have been made a new man, because He who is the new man has come. What is so new as to be born of a virgin? Therefore, because there was not in Him what instruction might renew, because He had no sin, there was given Him a new origin of birth. In Him a new birth, in us a new man. What is a new man? A man renewed from oldness. Renewed unto what? Unto desiring heavenly things, unto longing for things eternal, unto earnestly seeking the country which is above and fears no foe, where we do not lose a friend nor fear an enemy; where we live with good affection, without any want; where no longer any advances, because none fails; where no man is born, because no man dies; where there is no hungering nor thirsting; where immortality is fulness, and truth our aliment. Having these promises, and pertaining to the New Testament, and being made heirs of a new inheritance, and co-heirs of the Lord Himself, we have a far different hope from theirs: let us not judge by appearance, but hold right judgment.

8. Who is he that judges not according to the person? He that loves equally. Equal love causes that persons be not accepted. It is not when we honour men in diverse measure according to their degrees that we ought to fear lest we are accepting persons. For where we judge between two, and at times between relations, sometimes it happens that judgment has to be made between father and son; the father complains of a bad son, or the son complains of a harsh father; we regard the honour which is due to the father from the son; we do not make the son equal to the father in honour, but we give him preference if he has a good cause: let us regard the son on an equality with the father in the truth, and thus shall we bestow the honour due, so that equity destroy not merit. Thus we profit by the words of the Lord, and that we may profit, we are assisted by His grace.

TRACTATE XXXI.

Chapter VII. 25-36.

1. YOU remember, beloved, in the former discourses,—for it was both read in the Gospel and also discussed by us according to our ability,—how that the Lord Jesus went up to the feast-day, as it were in secret, not because He feared lest He should be laid hold of,—He who had the power not to be laid hold of,—but to signify that even in that very feast which was celebrated by the Jews He Himself was hidden, and that the mystery of the feast was His own. In the passage read to-day then, that which was supposed to be timidity appeared as power; for He spoke openly on the feast-day, so that the crowds marvelled, and said that which we have heard when the passage was read: "Is not this he whom they sought to kill? And, lo, he speaketh openly, and they say nothing. Do the rulers know indeed that this is the Christ?" They who knew with what fierceness He was sought after, wondered by what power He was kept from being taken. Then, not fully understanding His power, they fancied it was the knowledge of the rulers, that these rulers knew Him to be the very Christ, and that for this reason they spared Him whom they had with so much eagerness sought out to be put to death.

2. Then those same persons who had said, "Did the rulers know that this is the Christ?" proposed a question among themselves, by which it appeared to them that He was not the Christ; for they said in addition, "But we know this man whence he is: but when Christ cometh, no man knoweth whence he is." As to how this opinion among the Jews arose, that "when Christ comes, no man knoweth whence He is" (for it did not arise without reason), if we consider the Scriptures, we find, brethren, that the Holy Scriptures have

declared of Christ that "He shall be called a Nazarene."[1] Therefore they foretold whence He is. Again, if we seek the place of His nativity, as that whence He is by birth, neither was this hidden from the Jews, because of the Scriptures which had foretold these things. For when the Magi, on the appearing of a star, sought Him out to worship Him, they came to Herod and told him what they sought and what they meant: and he, having called together those who had knowledge of the law, inquired of them where Christ should be born: they told him, "In Bethlehem of Judah," and also brought forward the prophetic testimony.[2] If, therefore, the prophets had foretold both the place where the origin of His flesh was, and the place where His mother would bring Him forth, whence did spring that opinion among the Jews which we have just heard, but from this, that the Scriptures had proclaimed beforehand, and had foretold both? In respect of His being man, the Scriptures foretold whence He should be; in respect of His being God, this was hidden from the ungodly, and it required godly men to discover it. Moreover, they said this, "When Christ comes, no man knoweth whence He is," because that which was spoken by Isaiah produced this opinion in them, viz. "And His generation, who shall tell?"[3] In short, the Lord Himself made answer to both, that they both did, and also did not know whence He was; that He might testify to the holy prophecy which before was predicted of Him, both as to the humanity of infirmity and also as to the divinity of majesty.

3. Hear, therefore, the word of the Lord, brethren; see how He confirmed to them both what they said, "We know this man whence he is," and also what they said, "When Christ cometh, no man knoweth whence He is. Then cried Christ in the temple, saying, Ye both know me, and ye know whence I am: and I am not come of myself, but He that sent me is true, whom ye know not." That is to say, ye both know me, and ye know me not; ye both know whence I am, and ye know not whence I am. Ye know whence I am: Jesus of Nazareth, whose parents also ye knew. For in this case, the birth of the Virgin alone was hidden, to whom, however, her

[1] Matt. ii. 23. [2] Matt. ii. 6. [3] Isa. viii. 8.

husband was witness; for the same was able faithfully to declare this, who was also able as a husband to be jealous. Therefore, this birth of the Virgin excepted, they knew all that in Jesus pertains to man: His face was known, His country was known, His family was known; where He was born was to be known by inquiry. Rightly then did He say, "Ye both know me, and ye know whence I am," according to the flesh and form of man which He bore; but according to His divinity, "And I am not come of myself, but He that sent me is true, whom ye know not;" but yet that ye may know Him, believe on Him whom He has sent, and ye will know Him. For, "No man has seen God at any time, except the only-begotten Son, who is in the bosom of the Father, He hath declared Him:"[1] and, "None knoweth the Father but the Son, and he to whom the Son wills to reveal Him."[2]

4. Lastly, when He had said, "But He that sent me is true, whom ye know not," in order to show them whence they might know that which they did not know, He subjoined, "I know Him." Therefore seek from me to know Him. But why is it that I know Him? "Because I am from Him, and He sent me." Gloriously has He shown both. "I am from Him," said He; because the Son is from the Father, and whatever the Son is, He is of Him whose Son He is. Hence we say that the Lord Jesus is God of God: we do not say that the Father is God of God, but simply God: and we say that the Lord Jesus is Light of Light; we do not say that the Father is Light of Light, but simply Light. Accordingly, to this belongs that which He said, "I am from Him." But as to my being seen of you in the flesh, "He sent me." When thou hearest "He sent me," do not understand a difference of nature to be meant, but the authority of Him that begets.

5. "Then they sought to take Him: but no man laid hands on Him, because His hour was not yet come;" that is, because He was not willing. For what is this, "His hour was not yet come"? The Lord was not born under fate. This is not to be believed concerning thee, much less concerning Him by whom thou wast made. If thy hour is His good will, what is His hour but His good will? He meant not therefore an

[1] John i. 18. [2] Matt. xi. 27.

hour in which He should be forced to die, but that in which He would deign to be put to death. But He was awaiting the time in which He should die, for He awaited also the time in which He should be born. The apostle, speaking of this time, says, "But when the fulness of time came, God sent His Son."[1] For this cause many say, Why did not Christ come before? To whom we must make answer, Because the fulness of time had not yet come, while He by whom the times were made sets their bounds; for He knew when He ought to come. In the first place, it was necessary that He should be foretold through a long series of times and years; for it was not something insignificant that was to come: He who was to be ever held, had to be for a long time foretold. The greater the judge that was coming, the longer the train of heralds that preceded him. In short, when the fulness of time came, He also came who was to deliver us from time. For being delivered from time, we shall come to that eternity where there is no time: there it is not said, When shall the hour come? for the day is everlasting, a day which is neither preceded by a yesterday, nor cut off by a morrow. But in this world days roll on, some are passing away, others come; none abides; and the moments in which we are speaking drive out one another in turn, nor stands the first syllable for the second to sound. Since we began to speak we are somewhat older, and without doubt I am just now older than I was in the morning; thus, nothing stands, nothing remains fixed in time. Therefore ought we to love Him by whom the times were made, that we may be delivered from time and be fixed in eternity, where there is no more changeableness of times. Great, therefore, is the mercy of our Lord Jesus Christ, in that for our sakes He was made in time, by whom the times were made; that He was made among all things, by whom all things were made; that He became what He made. For He was made what He had made; for He was made man who had made man, lest what He had made should perish. According to this dispensation, the hour of His birth had now come, and He was born; but not yet had come the hour of His suffering, therefore not yet had He suffered.

[1] Gal. iv. 4.

6. In short, that ye may know that the words refer, not to the necessity of His dying, but to His power,—I speak this for the sake of some who, when they hear "His hour was not yet come," are determined on believing in fate, and their hearts become infatuated;—that ye may know, then, that it was His power of dying, recollect the passion, look at Him crucified. While hanging on the tree, He said, "I thirst." They, having heard this, offered to Him on the cross vinegar by a sponge on a reed. He received it, and said, "It is finished;" and, bowing His head, gave up the ghost. You see His power of dying, that He waited for this—until all things should be fulfilled that had been foretold concerning Him—to take place before His death. For the prophet had said, "They gave me gall for my meat; and in my thirst they gave me vinegar to drink."[1] He waited for all these things to be fulfilled: after they were completed, He said, "It is finished;" and He departed by power, because He came not by necessity. Hence some wondered more at this His power to die than at His ability to work miracles. For they came to the cross to take the bodies down from the tree, for the Sabbath was drawing near, and the thieves were found still living. The punishment of the cross was so much the harder because it tortured men so long, and all that were crucified were killed by a lingering death. But the thieves, that they might not remain on the tree, were forced to die by having their legs broken, that they might be taken down thence. The Lord, however, was found to be already dead,[2] and the men marvelled; and they who despised Him when living, so wondered at Him when dead, that some of them said, "Truly this was the Son of God."[3] Whence also that, brethren, where He says to those that seek Him, "I am He;" and they, going backward, all fell to the ground?[4] Consequently there was in Him supreme power. Nor was He forced to die at an hour; but He waited the hour on which His will might fittingly be done, not that on which necessity might be fulfilled against His will.

7. "But many of the people believed on Him." The Lord made whole the humble and the poor. The rulers were mad, and therefore they not only did not acknowledge the Physician,

[1] Ps. lxix. 21. [2] John xix. 28-33. [3] Matt. xxvii. 54. [4] John xviii. 6.

but even were eager to slay Him. There was a certain crowd of people which quickly saw its own sickness, and without delay recognised His remedy. See what that very crowd, moved by His miracles, said: "When Christ cometh will He do more signs than these?" Surely, unless there will be two Christs, this is the Christ. Consequently, in saying these things, they believed on Him.

8. But those rulers, having heard the assurance of the multitude, and that murmuring noise of the people in which Christ was being glorified, "sent officers to take Him." To take whom? Him not yet willing to be taken. Because then they could not take Him while He would not, they were sent to hear Him teaching. Teaching what? "Then said Jesus, Yet a little while I am with you." What ye wish to do now ye will do, but not just now; because I am not just now willing. Why am I now as yet unwilling? Because "yet a little while I am with you; and then I go unto Him that sent me." I must complete my dispensation, and in this manner come to my suffering.

9. "Ye shall seek me, and shall not find me: and where I am, thither ye cannot come." Here He has already foretold His resurrection; for they would not acknowledge Him when present, and afterwards they sought Him when they saw the multitude already believing on Him. For great signs were wrought, even when the Lord was risen again and ascended into heaven. Then mighty deeds were done by His disciples, but He wrought by them as He wrought by Himself: since, indeed, He had said to them, "Without me ye can do nothing."[1] When that lame man who sat at the gate rose up at Peter's voice, and walked on his feet, so that men marvelled, Peter spoke to them to this effect, that it was not by his own power that he did this, but in the virtue of Him whom they slew.[2] Many pricked in the heart said, "What shall we do?" For they saw themselves bound by an immense crime of impiety, since they slew Him whom they ought to have revered and worshipped; and this crime they thought inexpiable. A great wickedness indeed it was, the thought of which might make them despair; yet it did not behove them to despair, for whom

[1] John xv. 5. [2] Acts iii. 2–16.

the Lord, as He hung on the cross, deigned to pray. For He had said, "Father, forgive them; for they know not what they do."[1] He saw some who were His own among many who were aliens; for these He sought pardon, from whom at the time He was still receiving injury. He regarded not that He was being put to death by them, but only that He was dying for them. It was a great thing that was forgiven them, it was a great thing that was done by them and for them, so that no man should despair of the forgiveness of his sin when they who slew Christ obtained pardon. Christ died for us, but surely He was not put to death by us? But those men indeed saw Christ dying by their own villany; and yet they believed on Christ pardoning their villanies. Until they drank the blood they had shed, they despaired of their own salvation. Therefore said He this: "Ye shall seek me, and shall not find me: and where I am, ye cannot come;" because they were to seek Him after the resurrection, being pricked in their heart with remorse. Nor did He say "where I will be," but "where I am." For Christ was always in that place whither He was about to return; for He came in such manner that He did not depart from that place. Hence He says in another place, "No man has ascended into heaven, but He who came down from heaven, the Son of man who is in heaven."[2] He said not, who *was* in heaven. He spoke on the earth, and declared that He was at the same time in heaven. He came in such wise that He departed not thence; and He so returned as not to abandon us. What do ye marvel at? This is God's doing. For man, as regards his body, is in a place, and departs from a place; and when he comes to another place, he will not be in that place whence he came: but God fills all things, and is all everywhere; He is not held in places according to space. Nevertheless the Lord Christ was, as regards His visible flesh, on the earth: as regards His invisible majesty, He was in heaven and on earth; and therefore He says, "Where I am, thither ye cannot come." Nor did He say, "Ye shall not be able," but "ye are not able to come;" for at that time they were such as were not able. And that ye may know that this was not said to cause despair, He said something of the same

[1] Luke xxiii. 34. [2] John iii. 13.

kind also to His disciples: "Whither I go ye cannot come."[1] Yet while praying in their behalf, He said, "Father, I will that where I am they also may be with me."[2] And, finally, this He expounded to Peter, and says to him, "Whither I go thou canst not follow me now, but thou shalt follow me hereafter."[3]

10. "Then said the Jews," not to Him, but "to themselves, Whither will this man go, that we shall not find him? will he go unto the dispersion among the Gentiles, and teach the Gentiles?" For they knew not what they said; but, it being His will, they prophesied. The Lord was indeed about to go to the Gentiles, not by His bodily presence, but still with His feet. What were His feet? Those which Saul desired to trample upon by persecution, when the Head cried out to him, "Saul, Saul, why persecutest thou me?"[4] What is this saying that He said, "Ye shall seek me, and shall not find me: and where I am, thither ye cannot come?" Wherefore the Lord said this they knew not, and yet they did predict something that was to be without knowing it. For this is what the Lord said, that they knew not the place, if place however it must be called, which is the bosom of the Father, from which Christ never departed; nor were they competent to conceive where Christ was, whence Christ never withdrew, whither He was to return, where He was all the while dwelling. How was it possible for the human heart to conceive this, least of all to explain it with the tongue? This, then, they in no wise understood; and yet by occasion of this they foretold our salvation, that the Lord would go to the dispersion of the Gentiles, and would fulfil that which they read but did not understand. "A people whom I have not known served me, and by the hearing of the ear obeyed me."[5] They before whose eyes He was, heard Him not; those heard Him in whose ears He was sounded.

11. For of that Church of the Gentiles which was to come, the woman that had the issue of blood was a type: she touched and was not seen; she was not known and yet was healed. It was in reality a figure what the Lord asked: "Who touched me?" As if not knowing, He healed her as unknown:

[1] John xiii. 33. [2] John xvii. 24. [3] John xiii. 36.
[4] Acts ix. 4. [5] Ps. xviii. 44.

so has He done also to the Gentiles. We did not get to know Him in the flesh, yet we have been made worthy to eat His flesh, and to be members in His flesh. In what way? Because He sent to us. Whom? His heralds, His disciples, His servants, His redeemed whom He created, but whom He redeemed, His brethren also. I have said but little of all that they are: His own members, Himself; for He sent to us His own members, and He made us His members. Nevertheless, Christ has not been among us with the bodily form which the Jews saw and despised; because this also was said concerning Him, even as the apostle says: "Now I say that Christ was a minister of the circumcision for the truth of God, to confirm the promises made unto the fathers."[1] He owed it to have come to those by whose fathers and to whose fathers He was promised. For this reason He says also Himself: "I am not sent but unto the lost sheep of the house of Israel."[2] But what says the apostle in the following words? "And that the Gentiles might glorify God for His mercy." What, moreover, saith the Lord Himself? "Other sheep I have which are not of this fold."[3] He who had said, "I am not sent but unto the lost sheep of the house of Israel," how has He other sheep to which He was not sent, except that He intimated that He was not sent to show His bodily presence but to the Jews only, who saw and killed Him? And yet many of them, both before and afterwards, believed. The first harvest was winnowed from the cross, that there might be a seed whence another harvest might spring up. But at this present time, when roused by the fame of the gospel, and by its goodly odour, His faithful ones among all nations believe, He shall be the expectation of the Gentiles, when He shall come who has already come; when He shall be seen by all, He who was then not seen by some, by some was seen; when He shall come to judge who came to be judged; when He shall come to distinguish who came not to be distinguished. For Christ was not discerned by the ungodly, but was condemned with the ungodly; for it was said concerning Him, "He was accounted among the wicked."[4] The robber escaped, Christ was condemned. He who was loaded with criminal accusations received pardon; He

[1] Rom. xv. 8. [2] Matt. xv. 24. [3] John x. 16. [4] Isa. liii. 12.

who has released from their crimes all who confess Him, was condemned. Nevertheless even the cross itself, if thou considerest it well, was a judgment-seat; for the Judge being set up in the middle, one thief who believed was delivered, the other who reviled was condemned.[1] Already He signified what He is to do with the quick and the dead: some He will set on His right hand, and others on His left. That thief was like those that shall be on the left hand, the other like those that shall be on the right. He was undergoing judgment, and He threatened judgment.

[1] Luke xxii. 43.

TRACTATE XXXII.

Chapter VII. 37–39.

1. AMONG the dissensions and doubtings of the Jews concerning the Lord Jesus Christ, among other things which He said, by which some were confounded, others taught: "On the last day of that feast" (for it was then that these things were done) which is called the feast of tabernacles; that is, the building of tents, of which feast you remember, my beloved, that we have already discoursed, the Lord Jesus Christ calls, not by speaking in any way soever, but by crying aloud, that whoso thirsts may come to Him. If we thirst, let us come; and not by our feet, but by our affections; let us come, not by removing from our place, but by loving. Although, according to the inner man, he that loves does also move from a place. But it is one thing to move with the body, another thing to move with the heart: he migrates with the body who changes his place by a motion of the body; he migrates with the heart who changes his affection by a motion of the heart. If thou lovest one thing, and didst love another thing before, thou art not now where thou wast.

2. Accordingly, the Lord cries aloud to us: for, "He stood and cried out, If any man thirst, let him come unto me, and drink. He that believeth on me, as the Scripture saith, out of his belly shall flow rivers of living water." We are not obliged to delay to inquire what this meant, since the evangelist has explained it. For why the Lord said, "If any man thirst, let him come unto me, and drink;" and, "He that believeth on me, out of his belly shall flow rivers of living water;" the evangelist has subsequently explained, saying: "But this spake He of the Spirit, which they that believe on Him should receive. For the Spirit was not yet given, because Jesus was not yet glorified." There is therefore an inner thirst and an inner belly, because there is an inner man. And that inner man is indeed invisible, but the outer man is visible; but yet better is the inner than the outer. And

this which is not seen is the more loved; for it is certain that the inner man is loved more than the outer. How is this certain? Let every man prove it in himself. For although they who live ill may surrender their minds to the body, yet they do wish to live, and to live is the property of the mind only; and they who rule, manifest themselves more than those things that are ruled. Now it is minds that rule, bodies are ruled. Every man rejoices in pleasure, and receives pleasure by the body: but separate the mind from it, and nothing remains in the body to rejoice; and if there is joy of the body, it is the mind that rejoices. If it has joy of its dwelling, ought it not to have joy of itself? And if the mind has whereof it may have delight outside itself, does it remain without delights within? It is quite certain that a man loves his soul more than his body. But further, a man loves the soul even in another man more than the body. What is it that is loved in a friend, where the love is the purer and more sincere? What in the friend is loved—the mind, or the body? If fidelity is loved, the mind is loved; if benevolence is loved, the mind is the seat of benevolence: if this is what thou lovest in another, that he too loves thee, it is the mind thou lovest, because it is not the flesh, but the mind that loves. For therefore thou lovest, because he loves thee: ask why he loves thee, and then see what it is thou lovest. Consequently, it is more loved, and yet is not seen.

3. I would say something further, by which it may more clearly appear to you, beloved, how much the mind is loved, and how it is preferred to the body. Those wanton lovers even, who delight in beauty of bodies, and are charmed by shapeliness of limbs, love the more when they are loved. For when a man loves, and finds that he is regarded with hatred, he feels more anger than liking. Why does he feel anger rather than liking? Because the love that he bestows is not given him in return. If, therefore, even the lovers of bodies desire to be loved in return, and this delights them more when they are loved, what shall we say of the lovers of minds? And if the lovers of minds are great, what shall we say of the lovers of God who makes minds beautiful? For as the mind gives grace to the body, so it is God that gives

grace to the mind. For it is only the mind that causes that in the body by which it is loved; when the mind has left it, it is a corpse at which thou hast a horror; and how much soever thou mayest have loved its beautiful limbs, thou makest haste to bury it. Hence, the ornament of the body is the mind; the ornament of the mind is God.

4. The Lord, therefore, cries aloud to us to come and drink, if we thirst within; and He says that when we have drunk, rivers of living water shall flow from our belly. The belly of the inner man is the conscience of the heart. Having drunk that water then, the conscience being purged begins to live; and drinking in, it will have a fountain, will be itself a fountain. What is the fountain, and what the river that flows from the belly of the inner man? Benevolence, whereby a man will consult the interest of his neighbour. For if he imagines that what he drinks ought to be only for his own satisfying, there is no flowing of living water from his belly; but if he is quick to consult for the good of his neighbour, then he becomes not dry, because there is a flowing. We will now see what it is that they drink who believe in the Lord; because we surely are Christians, and if we believe, we drink. And it is every man's duty to know in himself whether or not he drinks, and whether he lives by what he drinks; for the fountain does not forsake us if we forsake not the fountain.

5. The evangelist explained, as I have said, whereof the Lord had cried out, to what kind of drink He had invited, what He had procured for them that drink, saying, "But this spake He of the Spirit, which they that believe on Him should receive: for the Spirit was not yet given, because Jesus was not yet glorified." What spirit does He speak of, if not the Holy Spirit? For every man has in himself a spirit of his own, of which I spoke when I was commending to you the consideration of the mind. For every man's mind is his own spirit: of which the Apostle Paul says, "For what man knoweth the things of a man, but the spirit of the man which is in himself?" And then he added, "So also the things of God knoweth no man, but the Spirit of God."[1] None knows the things that are ours but our own spirit. I indeed do not

[1] 1 Cor. ii. 11.

know what are thy thoughts, nor dost thou know what are mine; for those things which we think within are our own, peculiar to ourselves; and his own spirit is the witness of every man's thoughts. "So also the things of God knoweth no man, but the Spirit of God." We with our spirit, God with His: so, however, that God with His Spirit knows also what goes on within us; but we are not able, without His own Spirit, to know what takes place in God. God, however, knows in us even what we know not in ourselves. For Peter did not know his own weakness, when he heard from the Lord that he would deny Him thrice: the sick man was ignorant of his own condition; the Physician knew him to be sick. There are then certain things which God knows in us, while we ourselves know them not. So far, however, as belongs to men, no man knows a man as he does himself: another does not know what is going on within him, but his own spirit knows it. But on receiving the Spirit of God, we learn also what takes place in God: not the whole, for we have not received the whole. We know many things from the pledge; for we have received a pledge, and the fulness of this pledge shall be given hereafter. Meanwhile, let the pledge console us in our pilgrimage here; because he who has condescended to bind himself to us by a pledge, is prepared to give us much. If such is the token, what must that be of which it is the token?

6. But what is meant by this which he says, "For the Spirit was not yet given, because Jesus was not yet glorified"? He is understood to say this in a sense that is evident. For the meaning is not that the Spirit of God, which was with God, was not in being; but was not yet in them who had believed on Jesus. For thus the Lord Jesus disposed not to give them the Spirit of which we speak, until after His resurrection; and this not without a cause. And perhaps if we inquire, He will favour us to find; and if we knock, He will open for us to enter. Piety knocks, not the hand; though the hand also knocks, if it cease not from works of mercy. What then is the cause why the Lord Jesus Christ determined not to give the Holy Spirit until He should be glorified? which thing before we speak of as we may be able, we must first inquire, lest that should trouble any one, in what manner

the Spirit was not yet in holy men, whilst we read in the Gospel concerning the Lord Himself newly born, that Simeon by the Holy Spirit recognised Him; that Anna the widow, a prophetess, also recognised Him;[1] that John, who baptized Him, recognised Him;[2] that Zacharias, being filled with the Holy Ghost, said many things; that Mary herself received the Holy Ghost to conceive the Lord.[3] We have therefore many preceding evidences of the Holy Spirit before the Lord was glorified by the resurrection of His flesh. Nor was it another spirit that the prophets also had, who proclaimed beforehand the coming of Christ. But still, there was to be a certain manner of this giving, which had not at all appeared before. For nowhere do we read before this, that men being gathered together had, by receiving the Holy Ghost, spoken in the tongues of all nations. But after His resurrection, when He first appeared to His disciples, He said to them: "Receive ye the Holy Ghost." Of this giving then it is said, "The Spirit was not given, because Jesus was not yet glorified. And He breathed upon their faces,"[4] He who with His breath enlivened the first man, and raised him up from the clay, by which breath He gave a soul to the limbs; signifying that He was the same who breathed upon their faces, that they might rise out of the mire and renounce their miry works. Then, after His resurrection, which the evangelist calls His glorifying, did the Lord first give the Holy Ghost to His disciples. Then having tarried with them forty days, as the book of the Acts of the Apostles shows, while they were seeing Him and companying with Him, He ascended into heaven in their sight. There at the end of ten days, on the day of Pentecost, He sent the Holy Ghost from above. Which having received, they, who had been gathered together in one place, as I have said, being filled withal, spoke in the tongues of all nations.

7. How then, brethren, because he that is baptized in Christ, and believes on Him, does not speak now in the tongues of all nations, are we not to believe that he has received the Holy Ghost? God forbid that our heart should be tempted by this faithlessness. Certain we are that every man receives: but only as much as the vessel of faith that he shall bring to the

[1] Luke ii. 25-38. [2] John i. 26-34. [3] Luke i. 35-79. [4] John xx. 22.

fountain can contain, so much does He fill of it. Since, therefore, the Holy Ghost is even now received by men, some one may say, Why is it that no man speaks in the tongues of all nations? Because the Church itself now speaks in the tongues of all nations. Before, the Church was in one nation, where it spoke in the tongues of all. By speaking then in the tongues of all, it signified what was to come to pass; that by growing among the nations, it would speak in the tongues of all. Whoso is not in this Church, does not now receive the Holy Ghost. For, being cut off and divided from the unity of the members, which unity speaks in the tongues of all, let him declare for himself; he has it not. For if he has it, let him give the sign which was given then. What do we mean by saying, Let him give the sign which was then given? Let him speak in all tongues. He answers me: How then, dost thou speak in all tongues? Clearly I do; for every tongue is mine, namely, of the body of which I am a member. The Church, spread among the nations, speaks in all tongues; the Church is the body of Christ, in this body thou art a member: therefore, since thou art a member of that body which speaks with all tongues, believe that thou too speakest with all tongues. For the unity of the members is of one mind by charity; and that unity speaks as one man then spoke.

8. Consequently, we too receive the Holy Ghost if we love the Church, if we are joined together by charity, if we rejoice in the catholic name and faith. Let us believe, brethren; as much as every man loves the Church of Christ, so much has he the Holy Ghost. For the Spirit is given, as the apostle saith, "to manifestation." To what manifestation? Just as the same apostle saith, "For to one is given by the Spirit the word of wisdom, to another the word of knowledge after the same Spirit, to another faith in the same Spirit, to another the gift of healing in one Spirit, to another the working of miracles in the same Spirit."[1] For there are many gifts given to manifestation, but thou, it may be, hast nothing of all those I have said. If thou lovest, it is not *nothing* that thou hast: if thou lovest unity, whoever has aught in that unity has it also for thee. Take away envy, and what I have is thine too.

[1] 1 Cor. xii. 7–9.

The envious temper puts men apart, soundness of mind unites them. In the body, the eye alone sees; but is it for itself alone that the eye sees? It sees both for the hand and the foot, and for all the other members. If a blow be coming against the foot, the eye does not turn away from it, so as not to take precaution. Again, in the body, the hand alone works, but is it for itself alone the hand works? For the eye also it works: for if a coming blow comes, not against the hand, but only against the face, does the hand say, I will not move, because it is not coming to me? So the foot by walking serves all the members: all the other members are silent, and the tongue speaks for all. We have therefore the Holy Spirit if we love the Church; but we love the Church if we stand firm in its union and charity. For the apostle himself, after he had said that diverse gifts were bestowed on diverse men, just as the offices of the several members, saith, "Yet I show you a still more pre-eminent way;" and begins to speak of charity. This he put before tongues of men and angels, before miracles of faith, before knowledge and prophecy, before even that great work of mercy by which a man distributes to the poor all that he possesses; and, lastly, put it before even the martyrdom of the body: before all these so great things he put charity. Have it, and thou shalt have all: for without it, whatever thou canst have will profit nothing. But that thou mayest know that the charity of which we are speaking refers to the Holy Spirit (for the question now in hand in the Gospel is concerning the Holy Spirit), hear the apostle when he says, "The charity of God is shed abroad in our hearts by the Holy Spirit which is given to us."[1]

9. Why then was it the will of the Lord, seeing that the Spirit's benefits in us are the greatest, because by Him the love of God is shed abroad in our hearts, to give us that Spirit after His resurrection? Why did He signify by this? In order that in our resurrection our love may be inflamed, and may part from the love of the world to run wholly towards God. For here we are born and die: let us not love this world; let us migrate hence by love; by love let us dwell above, by that love by which we love God. In this sojourn

[1] Rom. v. 5.

of our life let us meditate on nothing else, but that here we shall not always be, and that by good living we shall prepare a place for ourselves there, whence we shall never migrate. For our Lord Jesus Christ, after that He is risen again, "now dieth no more;" "death," as the apostle says, "shall no more have dominion over Him."[1] Behold what we must love. If we live, if we believe on Him who is risen again, He will give us, not that which men love here who love not God, or love the more the less they love Him, but love this the less the more they love Him; but let us see what He has promised us. Not earthly and temporal riches, not honours and power in this world; for you see all these things given to wicked men, that they may not be highly prized by the good. Not, in short, bodily health itself, though it is He that gives that also, but that, as you see, He gives even to the beasts. Not long life; for what, indeed, is long that will some day have an end? It is not length of days that He has promised to His believers, as if that were a great thing, or decrepit old age, which all wish for before it comes, and all murmur at when it does come. Not beauty of person, which either bodily disease or that same old age which is desired drives away. One wishes to be beautiful, and also to live to be old: these two desires cannot agree together: if thou shalt be old, thou wilt not be beautiful; when old age comes, beauty will flee away; the vigour of beauty and the groaning of old age cannot dwell together in one body. All these things, then, are not what He promised us when He said, "He that believeth in me, let him come and drink, and out of his belly shall flow rivers of living water." He has promised us eternal life, where we shall have no fear, where we shall not be troubled, whence we shall have no migration, where we shall not die; where there is neither bewailing a predecessor deceased, nor a hoping for a successor. Accordingly, because such is what He has promised to us that love Him, and glow with the charity of the Holy Spirit, therefore He would not give us that same Spirit until He should be glorified, so that He might show in His body the life which we have not now, but which we hope for in the resurrection.

[1] Rom. vi. 9.

TRACTATE XXXIII.

CHAPTER VII. 40–53; VIII. 1–11.

1. YOU remember, my beloved, that in the last discourse, by occasion of the passage of the Gospel read, we spoke to you concerning the Holy Spirit. When the Lord had invited those that believe on Him to this drinking, speaking among those who meditated to lay hold of Him, and sought to kill Him, and were not able, because it was not His will: well, when He had spoken these things, there arose a dissension among the multitude concerning Him; some thinking that He was the very Christ, others saying that Christ shall not arise from Galilee. But they who had been sent to take Him returned clear of the crime and full of admiration. For they even gave witness to His divine doctrine, when those by whom they had been sent asked, "Why have ye not brought him?" They answered that they had never heard a man so speak: "For not any man so speaks." But He spake thus, because He was God and man. But the Pharisees, repelling their testimony, said to them: "Are ye also deceived?" We see, indeed, that you also have been charmed by his discourses. "Hath any one of the rulers or the Pharisees believed on him? But this multitude who know not the law are cursed." They who knew not the law believed on Him who had sent the law; and those men who were teaching the law despised Him, that it might be fulfilled which the Lord Himself had said, "I am come that they who see not may see, and they that see may be made blind."[1] For the Pharisees, the teachers of the law, were made blind, and the people that knew not the law, and yet believed on the author of the law, were enlightened.

2. "Nicodemus," however, "one of the Pharisees, who had

[1] John ix. 39.

come to the Lord by night,"—not indeed as being himself unbelieving, but timid; for therefore he came by night to the light, because he wished to be enlightened and feared to be known;—Nicodemus, I say, answered the Jews, "Doth our law judge a man before it hear him, and know what he doeth?" For they perversely wished to condemn before they examined. Nicodemus indeed knew, or rather believed, that if only they were willing to give Him a patient hearing, they would perhaps become like those who were sent to take Him, but preferred to believe. They answered, from the prejudice of their heart, what they had answered to those officers, "Art thou also a Galilean?" That is, one seduced as it were by the Galilean. For the Lord was said to be a Galilean, because His parents were from the city of Nazareth. I have said "His parents" in regard to Mary, not as regards the seed of man; for on earth He sought but a mother, He had already a Father on high. For His nativity on both sides was marvellous: divine without mother, human without father. What, then, said those would-be doctors of the law to Nicodemus? "Search the Scriptures, and see that out of Galilee ariseth no prophet." Yet the Lord of the prophets arose thence. "They returned," saith the evangelist, "every man to his own house."

3. "Thence Jesus went unto the mount;" namely, to mount "Olivet,"—unto the fruitful mount, unto the mount of ointment, unto the mount of chrism. For where, indeed, but on mount Olivet did it become the Christ to teach? For the name of *Christ* is from *chrism*; χρίσμα, in the Greek, is called in Latin *unctio*, an *anointing*. And He has anointed us for this reason, because He has made us wrestlers against the devil. "And early in the morning He came again into the temple, and all the people came unto Him; and He sat down and taught them." And He was not taken, for He did not yet deign to suffer.

4. And now observe wherein the Lord's gentleness was tempted by His enemies. "And the scribes and Pharisees brought to Him a woman just taken in adultery: and they set her in the midst, and said to Him, Master, this woman has just been taken in adultery. Now Moses in the law commanded us, that such should be stoned: but what sayest thou?

But this they said, tempting Him, that they might accuse Him." Why accuse Him? Had they detected Himself in any misdeed; or was that woman said to have been concerned with Him in any manner? What, then, is the meaning of "tempting Him, that they might accuse Him"? We understand, brethren, that a wonderful gentleness shone out pre-eminently in the Lord. They observed that He was very meek, very gentle: for of Him it had been previously foretold, "Gird Thy sword upon Thy thigh, O most Mighty; in Thy splendour and beauty urge on, march on prosperously, and reign, because of truth, and meekness, and righteousness."[1] Accordingly, as a teacher, He brought truth; as a deliverer, He brought gentleness; as a protector, He brought righteousness. That He was to reign on account of these things, the prophet had by the Holy Spirit foretold. When He spoke, His truth was acknowledged; when He was not provoked to anger against His enemies, His meekness was praised. Whilst, therefore, in respect of these two,—namely, His truth and meekness,—His enemies were tormented with malice and envy; in respect of the third,—namely, righteousness,—they laid a stumbling-block for Him. In what way? Because the law had commanded the adulterers to be stoned, and surely the law could not command what was unjust: if any man should say other than the law had commanded, he would be detected as unjust. Therefore they said among themselves, "He is accounted true, he appears to be gentle; an accusation must be sought against him in respect of righteousness. Let us bring before him a woman taken in adultery; let us say to him what is ordered in the law concerning such: if he shall approve her being stoned, he will not show his gentleness; if he consent to let her go, he will not keep righteousness. But, say they, that he may not lose the reputation of gentleness, for which he is become an object of love to the people, without doubt he will say that she must be let go. Hence we find an opportunity of accusing him, and we charge him as being a transgressor of the law: saying to him, Thou art an enemy to the law; thou answerest against Moses, nay, against Him who gave the law through Moses; thou art

[1] Ps. xlv. 3, 4.

worthy of death; thou too must be stoned with this woman." By these words and sentiments they might possibly be able to inflame envy against Him, to urge accusation, and cause His condemnation to be eagerly demanded. But this against whom? It was perversity against rectitude, falsehood against the truth, the corrupt heart against the upright heart, folly against wisdom. When did such men prepare snares, into which they did not first thrust their own heads? Behold, the Lord in answering them will both keep righteousness, and will not depart from gentleness. He was not taken for whom the snare was laid, but rather they were taken who laid it, because they believed not on Him who could pull them out of the net.

5. What answer, then, did the Lord Jesus make? How answered the Truth? How answered Wisdom? How answered that Righteousness against which a false accusation was ready? He did not say, Let her not be stoned; lest He should seem to speak against the law. But God forbid that He should say, Let her be stoned: for He came not to lose what He had found, but to seek what was lost. What then did He answer? See you how full it is of righteousness, how full of meekness and truth! "He that is without sin of you," saith He, "let him first cast a stone at her." O answer of Wisdom! How He sent them unto themselves! For without they stood to accuse and censure, themselves they examined not inwardly: they saw the adulteress, they looked not into themselves. Transgressors of the law, they wished the law to be fulfilled, and this by heedlessly accusing; not really fulfilling it, as if condemning adulteries by chastity. You have heard, O Jews, you have heard, O Pharisees, you have heard, O teachers of the law, the guardian of the law, but have not yet understood Him as the Lawgiver. What else does He signify to you when He writes with His finger on the ground? For the law was written with the finger of God; but written on stone because of the hard-hearted. The Lord now wrote on the ground, because He was seeking fruit. You have heard then, Let the law be fulfilled, let the adulteress be stoned. But is it by punishing her that the law is to be fulfilled by those that ought to be punished?

Let each of you consider himself, let him enter into himself, ascend the judgment-seat of his own mind, place himself at the bar of his own conscience, oblige himself to confess. For he knows what he is: for "no man knoweth the things of a man, but the spirit of man which is in him." Each looking carefully into himself, finds himself a sinner. Yes, indeed. Hence, either let this woman go, or together with her receive ye the penalty of the law. Had He said, Let not the adulteress be stoned, He would be proved unjust: had He said, Let her be stoned, He would not appear gentle: let Him say what it became Him to say, both the gentle and the just, "Whoso is without sin of you, let him first cast a stone at her." This is the voice of Justice: Let her, the sinner, be punished, but not by sinners: let the law be fulfilled, but not by the transgressors of the law. This certainly is the voice of justice: by which justice, those men pierced through as if by a dart, looking into themselves and finding themselves guilty, "one after another all withdrew." The two were left alone, the wretched woman and Mercy. But the Lord, having struck them through with that dart of justice, deigned not to heed their fall, but, turning away His look from them, "again He wrote with His finger on the ground."

6. But when that woman was left alone, and all they were gone out, He raised His eyes to the woman. We have heard the voice of justice, let us also hear the voice of clemency. For I suppose that woman was the more terrified when she had heard it said by the Lord, "He that is without sin of you, let him first cast a stone at her." But they, turning their thought to themselves, and by that very withdrawal having confessed concerning themselves, had left the woman with her great sin to Him who was without sin. And because she had heard this, "He that is without sin, let him first cast a stone at her," she expected to be punished by Him in whom sin could not be found. But He, who had driven back her adversaries with the tongue of justice, raising the eyes of clemency towards her, asked her, "Hath no man condemned thee?" She answered, "No man, Lord." And He said, "Neither do I condemn thee;" by whom, perhaps, thou didst fear to be condemned, because in me thou hast not found sin. "Neither

will I condemn thee." What is this, O Lord? Dost Thou therefore favour sins? Not so, evidently. Mark what follows: "Go, henceforth sin no more." Therefore the Lord did also condemn, but condemned sins, not man. For if He were a patron of sin, He would say, Neither will I condemn thee; go, live as thou wilt: be secure in my deliverance; how much soever thou wilt sin, I will deliver thee from all punishment even of hell, and from the tormentors of the infernal world. He said not this.

7. Let them take heed, then, who love His gentleness in the Lord, and let them fear His truth. For "The Lord is sweet and right."[1] Thou lovest Him in that He is sweet; fear Him in that He is right. As the meek, He said, "I held my peace;" but as the just, He said, "Shall I always be silent?"[2] "The Lord is merciful and pitiful." So He is, certainly. Add yet further, "Long-suffering;" add yet further, "And very pitiful:" but fear what comes last, "And true."[3] For those whom He now bears with as sinners, He will judge as despisers. "Or despisest thou the riches of His long-suffering and gentleness; not knowing that the forbearance of God leadeth thee to repentance? But thou, after thy hardness and impenitent heart, treasurest up for thyself wrath against the day of wrath and the revelation of the righteous judgment of God; who will render to every man according to his deeds."[4] The Lord is gentle, the Lord is long-suffering, the Lord is pitiful; but the Lord is also just, the Lord is also true. He bestows on thee space for correction; but thou lovest the delay of judgment more than the amendment of thy ways. Hast thou been a bad man yesterday? To-day be a good man. Hast thou gone on in thy wickedness to-day? At any rate change to-morrow. Thou art always expecting, and from the mercy of God makest exceeding great promises to thyself. As if He, who has promised thee pardon through repentance, promised thee also a longer life. How knowest thou what to-morrow may bring forth? Rightly thou sayest in thy heart: When I shall have corrected my ways, God will put all my sins away. We cannot deny that God has promised pardon to those that have amended their ways and are con-

[1] Ps. xxv. 8. [2] Isa. xlii. 14. [3] Ps. lxxxvi. 15. [4] Rom. ii. 4–6.

verted. For in what prophet thou readest to me that God has promised pardon to him that amends, thou dost not read to me that God has promised thee a long life.

8. From both, then, men are in danger; both from hoping and despairing, from contrary things, from contrary affections. Who is deceived by hoping? He who says, God is good, God is merciful, let me do what I please, what I like; let me give loose reins to my lusts, let me gratify the desires of my soul. Why this? Because God is merciful, God is good, God is kind. These men are in danger by hope. And those are in danger from despair, who, having fallen into grievous sins, fancying that they can no more be pardoned upon repentance, and believing that they are without doubt doomed to damnation, do say with themselves, We are already destined to be damned, why not do what we please? with the disposition of gladiators destined to the sword. This is the reason that desperate men are dangerous: for, having no longer ought to fear, they are to be feared exceedingly. Despair kills these; hope, those. The mind is tossed to and fro between hope and despair. Thou hast to fear lest hope slay thee; and, when thou hopest much from mercy, lest thou fall into judgment: again, thou hast to fear lest despair slay thee, and, when thou thinkest that the grievous sins which thou hast committed cannot be forgiven thee, thou dost not repent, and thou incurrest the sentence of Wisdom, which says, "I also will laugh at your perdition."[1] How then does the Lord treat those who are in danger from both these maladies? To those who are in danger from hope, He says, "Be not slow to be converted to the Lord, neither put it off from day to day; for suddenly His anger will come, and in the time of vengeance, will utterly destroy thee."[2] To those who are in danger from despair, what does He say? "In what day soever the wicked man shall be converted, I will forget all his iniquities."[3] Accordingly, for the sake of those who are in danger by despair, He has offered us a refuge of pardon; and because of those who are in danger by hope, and are deluded by delays, He has made the day of death uncertain. Thou knowest not when thy last day may come. Art thou ungrateful because

[1] Prov. i. 26. [2] Ecclus. v. 8, 9. [3] Ezek. xviii. 21.

thou hast to-day on which thou mayest be improved? Thus therefore said He to the woman, "Neither will I condemn thee;" but, being made secure concerning the past, beware of the future. "Neither will I condemn thee:" I have blotted out what thou hast done; keep what I have commanded thee, that thou mayest find what I have promised.

TRACTATE XXXIV.

CHAPTER VIII. 12.

1. WHAT we have just heard and attentively received, as the holy Gospel was being read, I doubt not that all of us have also endeavoured to understand, and that each of us according to his measure apprehended what he could of so great a matter as that which has been read; and while the bread of the word is laid out, no one can complain that he has tasted nothing. But again I doubt not that there is scarcely any who has understood the whole. Nevertheless, even should there be any who may sufficiently understand the words of our Lord Jesus Christ now read out of the Gospel, let him bear with our ministry, whilst, if possible, with His assistance, we may, by treating thereof, cause that either all or many may understand that which a few are joyful of having understood for themselves.

2. I think that what the Lord says, "I am the light of the world," is clear to those that have eyes, by which they are made partakers of this light: but they who have not eyes except in the flesh alone, wonder at what is said by the Lord Jesus Christ, "I am the light of the world." And perhaps there may not be wanting some one too who says with himself: Whether perhaps the Lord Christ is that sun which by its rising and setting causes the day? For there have not been wanting heretics who thought this. The Manicheans have supposed that the Lord Christ is that sun which is visible to carnal eyes, exposed and public to be seen, not only by men, but by the beasts. But the right faith of the Catholic Church rejects such a fiction, and perceives it to be a devilish doctrine: not only by believing acknowledges it to be such, but in the case of whom it can, proves it even by reasoning. Let us therefore reject this kind of error, which the Holy Church has anathema-

tized from the beginning. Let us not suppose that the Lord Jesus Christ is this sun which we see rising from the east, setting in the west; to whose course succeeds night, whose rays are obscured by a cloud, which removes from place to place by a set motion: the Lord Christ is not such a thing as this. The Lord Christ is not the sun that was made, but He by whom the sun was made. For "all things were made by Him, and without Him was nothing made."

3. There is therefore a Light which made this light of the sun: let us love this Light, let us long to understand it, let us thirst for the same; that, with itself for our guide, we may at length come to it, and that we may so live in it that we may never die. This is indeed that Light of which prophecy long ago going before thus sang in the psalm: "O Lord, Thou shalt save men and beasts; even as Thy mercy is multiplied, O God." These are the words of the holy psalm: mark ye what the ancient discourse of holy men of God did premise concerning such a light. "Men," saith it, "and beasts Thou shalt save, O Lord; even as Thy mercy is multiplied, O God." For since Thou art God, and hast manifold mercy, the same multiplicity of Thy mercy reaches not only to men whom Thou hast created in Thine own image, but even to the beasts which Thou hast made subservient to men. For He who gives salvation to man, the same gives salvation also to the beast. Do not blush to think this of the Lord thy God: nay, rather believe this and trust it, and see thou think not otherwise. He that saves thee, the same saves thy horse and thy sheep; to come to the very least, also thy hen: "Salvation is of the Lord,"[1] and God saves these. Thou art uneasy, thou questionest. I wonder why thou doubtest. Shall He disdain to save who deigned to create? Of the Lord is the saving of angels, of men, and of beasts: "Salvation is of the Lord." Just as no man is from himself, so no man is saved by himself. Therefore most truly and right well doth the psalm say, "O Lord, Thou shalt save men and beasts." Why? "Even as thy mercy is multiplied, O God." For Thou art God, Thou hast created, Thou savest: Thou gavest being, Thou givest to be in health.

[1] Ps. iii. 9.

4. Since, therefore, as the mercy of God is multiplied, men and beasts are saved by Him, have not men something else which God as Creator bestows on them, which He bestows not on the beasts? Is there no distinction between the living creature made after the image of God, and the living creature made subject to the image of God? Clearly there is: beyond that salvation common to us with the dumb animals, there is what God bestows on us, but not on them. What is this? Follow on in the same psalm: "But the sons of men shall hope under the covert of Thy wings." Having now a salvation in common with their cattle, "the sons of men shall hope under the covert of Thy wings." They have one salvation in fact, another in hope. This salvation which is at present is common to men and cattle; but there is another which men hope for; and which they who hope for receive, they who despair of receive not. For it saith, "The sons of men shall hope under covert of Thy wings." And they that perseveringly hope are protected by Thee, lest they be cast down from their hope by the devil: "Under covert of Thy wings they shall hope." If they shall hope, what shall they hope for, but for what the cattle shall not have? "They shall be fully drunk with the fatness of Thy house; and from the torrent of Thy pleasure Thou shalt give them drink." What sort of wine is that with which it is laudable to be drunk? What sort of wine is that which disturbs not the mind, but directs it? What sort of wine is that which makes perpetually sane, and makes not insane by drinking? "They shall be fully drunk." How? "With the fatness of Thy house; and from the torrent of Thy pleasure Thou shalt give them drink." How so? "Because with Thee is the fountain of life." The very fountain of life walked on the earth, the same who said, "Whoso thirsts, let him come unto me." Behold the fountain! But we begin to speak about the light, and to handle the question laid down from the Gospel concerning the light. For we read how the Lord said, "I am the light of the world." Thence arose a question, lest any one, carnally understanding this, should fancy this light to mean the sun: we came thence to the psalm, which having considered, we found meanwhile that the Lord is the fountain of life. Drink and live.

"With Thee," it saith, "is the fountain of life;" therefore, "under the shadow of Thy wings the sons of men hope," seeking to be full drunk with this fountain. But we were speaking of the Light. Follow on, then; for the prophet, having said, "With Thee is the fountain of life," went on to add, "In Thy light shall we see light,"—God of God, Light of Light. By this Light the sun's light was made; and the Light which made the sun, under which He also made us, was made under the sun for our sake. That Light which made the sun, was made, I say, under the sun for our sake. Do not despise the cloud of the flesh; with that cloud it is covered, not to be obscured, but to be moderated.

5. That unfailing Light, the Light of wisdom, speaking through the cloud of the flesh, says to men, "I am the light of the world; he that followeth me shall not walk in darkness, but shall have the light of life." How He has withdrawn thee from the eyes of the flesh, and recalled thee to the eyes of the heart! For it is not enough to say, "Whoso followeth me shall not walk in darkness, but shall have light;" He added too, "of life;" even as it was there said, "For with Thee is the fountain of life." See thus, my brethren, how the words of the Lord agree with the truth of that psalm: both there, the light is put with the fountain of life, and by the Lord it is said, "light of life." But for bodily use, *light* and *fountain* are different things: our mouths seek a fountain, our eyes light; when we thirst we seek a fountain, when we are in darkness we seek light; and if we chance to thirst in the night, we kindle a light to come to a fountain. Not so with God: light and fountain are the same thing: He who shines for thee that thou mayest see, the same flows for thee that thou mayest drink.

6. You see, then, my brethren, you see, if you see inwardly, what kind of light this is, of which the Lord says, "He that followeth me shall not walk in darkness." Follow the sun, and let us see if thou wilt not walk in darkness. Behold, by rising it comes forth to thee; it goes by its course towards the west. Perhaps thy journey is towards the east: unless thou goest in a contrary direction to that in which it travels, thou wilt certainly err by following it, and instead of east

wilt get to the west. If thou follow it by land, thou wilt go wrong; if the mariner follow it by sea, he will go wrong. Finally, it seems to thee, suppose, that thou must follow the sun, and thou also travellest thyself towards the west, whither it also travels; let us see after it has set, if thou wilt not walk in darkness. See how, although thou art not willing to desert it, yet it will desert thee, to finish the day by necessity of its service. But our Lord Jesus Christ, even when He was not manifest to all through the cloud of His flesh, was yet at the same time holding all things by the power of His wisdom. Thy God is whole everywhere: if thou fall not off from Him, He will never fall away from thee.

7. Accordingly, "He that followeth me," saith He, "shall not walk in darkness, but shall have the light of life." What He has promised, He put in a word of the future tense; for He says not *has*, but "shall have the light of life." Yet He does not say, He that *shall follow* me; but, he that *does follow* me. What it is our duty to do, He put in the present tense; but what He has promised to them that do it, He has indicated by a word of the future tense. "He that followeth, shall have." That followeth now, shall have hereafter: followeth now by faith, shall have hereafter by sight. For, "whilst we are in the body," saith the apostle, "we are absent from the Lord: for we walk by faith, not by sight."[1] When shall we walk by sight? When we shall have the light of life, when we shall have come to that vision, when this night shall have passed away. Of that day, indeed, which is to arise, it is said, "In the morning I will stand near thee, and contemplate thee."[2] What means "in the morning"? When the night of this world is over, when the terrors of temptations are over, when that lion which goeth about roaring in the night, seeking whom it may devour, is vanquished. "In the morning I will stand near thee, and contemplate." Now what do we think, brethren, to be our duty for the present time, but what is again said in the psalm, "Every night through will I wash my couch; I will moisten my bed with my tears"?[3] Every night through, saith he, I will weep; I will burn with desire for the light. The Lord sees my desire: for another

[1] 2 Cor. v. 6, 7. [2] Ps. v. 4. [3] Ps. vi. 6.

psalm says to Him, "All my desire is before Thee; and my groaning is not hid from Thee."[1] Dost thou desire gold? Thou canst be seen; for, while seeking gold, thou wilt be manifest to men. Dost thou desire corn? Thou askest one that has it; whom also thou informest, while seeking to get at that which thou desirest. Dost thou desire God? Who sees, but God? From whom, then, dost thou seek God, as thou seekest bread, water, gold, silver, corn? From whom dost thou seek God, except from God? He is sought from Himself who has promised Himself. Let the soul extend her desire, and with more capacious bosom seek to comprehend that which "eye hath not seen, nor ear heard, nor hath entered into the heart of man."[2] Desire it we can, long for it we can, pant after it we can; but worthily conceive it, worthily unfold it in words, we cannot.

8. Wherefore, my brethren, since the Lord says briefly, "I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life:" in these words He has commanded one thing, promised another; let us do what He has commanded, that we may not with shameless face demand what He has promised; that He may not say to us in His judgment, Hast thou done what I commanded, that thou shouldest expect what I promised? What hast Thou commanded, then, O Lord our God? He says to thee, That thou shouldst follow me. Thou hast sought counsel of life? Of what life, but of that of which it is said, "With Thee is the fountain of life"? A certain man heard it said to him, "Go, sell all that thou hast, and give to the poor, and thou shalt have treasure in heaven; and come, follow me." He followed not, but went away sorrowful; he sought the "good Master," went to Him as a teacher, and despised His teaching; he went away sorrowful, tied and bound by his lusts; he went away sorrowful, having a great load of avarice on his shoulders. He toiled and fretted; and yet he thought that He, who was willing to rid him of his load, was not to be followed but forsaken. But after the Lord has, by the gospel, cried aloud, "Come unto me, all ye that labour, and are heavy laden, and I will give you rest; take my yoke upon you, and

[1] Ps. xxxviii. 10. [2] 1 Cor. ii. 9.

learn of me, for I am meek and lowly in heart,"[1] how many, on hearing the gospel, have done what that rich man, on hearing from His own mouth, did not do? Therefore, let us do it now, let us follow the Lord; let us loose the fetters by which we are hindered from following Him. And who is sufficient to loose such bonds, unless He help, to whom it is said, "Thou hast burst asunder my bonds"?[2] Of whom another psalm says, "The Lord looseth them that are in bonds; the Lord raiseth up them that are crushed and oppressed."[3]

9. And what do they follow, who have been loosed and raised up, but the Light from which they hear, "I am the light of the world: he that followeth me shall not walk in darkness"? For the Lord gives light to the blind. Therefore we, brethren, having the eye-salve of faith, are now enlightened. For His spittle did before mingle with the earth, by which the eyes of him who was born blind were anointed. We, too, have been born blind of Adam, and have need of Him to enlighten us. He mixed spittle with clay: "The Word was made flesh, and dwelt among us." He mixed spittle with earth; hence it was predicted, "Truth has sprung from the earth;"[4] and He said Himself, "I am the way, the truth, and the life." When we shall see face to face, we shall have the full fruition of the truth; for this also is promised to us. For who would dare hope for what God had not deigned either to promise or to give? We shall see face to face. The apostle says, "Now I know in part, now through a glass darkly; but then, face to face."[5] And the Apostle John says in his epistle, "Beloved, now are we the sons of God; and it has not yet appeared what we shall be: we know that, when He shall appear, we shall be like Him; for we shall see Him even as He is."[6] This is a great promise; if thou lovest, follow. I do love, sayest thou, but by what way am I to follow? If the Lord thy God had said to thee, "I am the truth and the life," in desiring truth and longing for life, thou mightest truly ask the way by which thou mightest come to these, and mightest say to thyself: A great thing is

[1] Matt. xi. 29. [2] Ps. cxvi. 16. [3] Ps. xlvi. 8.
[4] Ps. lxxxv. 11. [5] 1 Cor. xiii. 12. [6] 1 John iii. 2.

the truth, a great thing is the life, were there only the means whereby my soul might come thereto! Dost thou ask by what way? Hear Him say at the first, "I am the way." Before He said *whither*, He premised by what way: "I am," saith He, "the way." The way whither? "And the truth and the life." First, He told thee the way to come; then, whither to come. I am the way, I am the truth, I am the life. Remaining with the Father, the truth and life; putting on flesh, He became the way. It is not said to thee, Labour in finding a way to come to the truth and life; this is not said to thee. Sluggard, arise: the way itself has come to thee, and roused thee from thy sleep; if, however, it has roused thee, up and walk. Perhaps thou art trying to walk, and art not able, because thy feet ache. How come thy feet to ache? Have they been running over rough places at the bidding of avarice? But the word of God has healed even the lame. Behold, thou sayest, I have my feet sound, but the way itself I see not. He has also enlightened the blind.

10. All this by faith, so long as we are absent from the Lord, dwelling in the body; but when we shall have traversed the way, and have reached the home itself, what shall be more joyful than we? What shall be more blessed than we? Because nothing more at peace than we; for there will be no rebelling against a man. But now, brethren, it is difficult for us to be without strife. We have indeed been called to concord, we are commanded to have peace among ourselves; to this we must give our endeavour, and strain with all our might, that we may come at last to the most perfect peace; but at present we are at strife, very often with those whose good we are seeking. There is one who goes astray, thou wishest to lead him to the way; he resists, thou strivest with him: the pagan resists thee, thou disputest against the errors of idols and devils; a heretic resists, thou disputest against other doctrines of devils; a bad catholic is not willing to live aright, thou rebukest even thy brother within; he dwells with thee in the house, and seeks the paths of ruin; thou art inflamed with eager passion to put him right, that thou mayest render to the Lord a good account of both concerning him. How many necessities of strife there are on every side! Very often one

is overcome with weariness, and says to himself, "What have I to do with bearing with gainsayers, bearing with those who render evil for good? I wish to benefit them, they are willing to perish; I wear out my life in strife; I have no peace; besides, I make enemies of those whom I ought to have as friends, if they regarded the goodwill of him that seeks their good: what business is it of mine to endure this? Let me return to myself, I will be kept to myself, I will call upon my God. Do return to thyself, thou findest strife there. If thou hast begun to follow God, thou findest strife there. What strife, sayest thou, do I find? "The flesh lusteth against the Spirit, and the Spirit against the flesh."[1] Behold, thou art thyself, thou art alone, thou art with thyself; behold, thou art bearing with no other person, but yet thou seest another law in thy members warring against the law of thy mind, and taking thee captive in the law of sin, which is in thy members. Cry aloud, then, and cry to God, that He may give thee peace from the inner strife: "O wretched man that I am, who shall deliver me from the body of this death? The grace of God through our Lord Jesus Christ."[2] Because, "He that followeth me," saith He, "shall not walk in darkness, but shall have the light of life." All strife ended, immortality shall follow; for "the last enemy, death, shall be destroyed." And what peace will this be? "This corruptible must put on incorruption, and this mortal must put on immortality."[3] To which that we may come (for it will then be in reality), let us now follow in hope Him who said, "I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life."

[1] Gal. v. 17. [2] Rom. vii. 23–25. [3] 1 Cor. xv. 26.

TRACTATE XXXV.

CHAPTER VIII. 13, 14.

1. YOU who were present yesterday, bear in mind that we were a long while discoursing of the words of our Lord Jesus Christ, where He says, "I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life;" and if we wished to go on discoursing of that light, we might still speak a long time; for it would be impossible for us to expound the matter in brief. Therefore, my brethren, let us follow Christ, the light of the world, that we may not be walking in darkness. We must fear the darkness,—not the darkness of the eyes, but that of the moral character; and even if it be the darkness of the eyes, it is not of the outer, but of the inner eyes, of those by which we discern, not between white and black, but between right and wrong.

2. When our Lord Jesus Christ had spoken these things, the Jews answered, "Thou bearest record of thyself; thy record is not true." Before our Lord Jesus Christ came, He lighted and sent many prophetic lamps before Him. Of these was also John Baptist, to whom the great Light itself, which is the Lord Christ, gave a testimony such as was given to no other man; for He said, "Among them that are born of women, there hath not risen a greater than John the Baptist."[1] Yet this man, than whom none was greater among those born of women, said of the Lord Jesus Christ, "I indeed baptize you in water; but He that is coming is mightier than I, whose shoe I am not worthy to loose."[2] See how the lamp submits itself to the Day. The Lord Himself bears witness that the same John was indeed a lamp: "He was," saith He, "a burning and a shining lamp; and ye were willing for a season to rejoice in his light."[3] But when the Jews said to the Lord, "Tell us by what authority thou doest these things," He, knowing that they regarded John the Baptist as a great one, and that the same whom they

[1] Matt. xi. 11. [2] John i. 26, 27 [3] John v. 35.

regarded as a great one had borne witness to them concerning the Lord, answered them, "I also will ask you one thing; tell me, the baptism of John, whence is it? from heaven, or from men?" Thrown into confusion, they considered among themselves that, if they said "From men," they might be stoned by the people, who believed John to be a prophet; if they said, "From heaven," He might answer them, "He whom ye confess to have been a prophet from heaven bore testimony to me, and ye have heard from him by what authority I do these things." They saw, then, that whichever of these two answers they made, they would fall into the snare, and they said, "We do not know." And the Lord answered them, "Neither tell I you by what authority I do these things."[1] "I tell you not what I know, because you will not confess what you know." Most justly, certainly, were they repulsed, and they departed in confusion; and that was fulfilled which God the Father says by the prophet in the psalm, "I have prepared a lamp for my Christ" (the lamp was John); "His enemies I will clothe with confusion."[2]

3. The Lord Jesus Christ, then, had the witness of prophets sent before Him, of the heralds that preceded the judge: He had witness from John; but He was Himself the greater witness which He bore to Himself. But those men with their feeble eyes sought lamps, because they were not able to bear the day; for that same Apostle John, whose Gospel we have in our hands, says in the beginning of his Gospel, concerning John the Baptist: "There was a man sent from God, whose name was John. He came for a witness, to bear witness of the light, that all men might believe through him. He was not the light, but was sent to bear witness of the light. That was the true light, that lighteth every man coming into the world." If "every man," therefore also lighteth John. Whence also the same John says, "We all have received out of His fulness." Wherefore discern ye these things, that your minds may profit in the faith of Christ, that ye be not always babes seeking the breasts and shrinking from solid food. You ought to be nourished and to be weaned by our holy mother the Church of Christ, and to come to more solid food by the

[1] Matt. xxi. 23–27. [2] Ps. cxxxii. 17, 18.

mind, not by the belly. This discern ye then, that the light which enlighteneth is one thing, another that which is enlightened. For also our eyes are called lights ;[1] and every man thus swears, touching his eyes, by these lights of his: "So may my lights live." This is a customary oath. Let these lights, if lights they are, be opened, and shine for thee in thy closed chamber, when the light is not there; they certainly cannot. Therefore, as these which we have in our face, and call lights, when they are both healthy and open, need the help of light from without,—which being removed or not brought in, though they are sound and are open, yet they do not see,—so our mind, which is the eye of the soul, unless it be irradiated by the light of truth, and wondrously shone upon by Him who enlightens and is not enlightened, will not be able to come to wisdom nor to righteousness. For to live righteously is for us the way itself. But how can he on whom the light does not shine but stumble in the way? And hence, in such a way, we have need of seeing, in such a way it is a great thing to see. Now Tobias had the eyes in his face closed, and the son gave his hand to the father; and yet the father, by his instruction, pointed out the way to the son.[2]

4. The Jews then answered, "Thou bearest witness of thyself; thy witness is not true." Let us see what they hear; let us also hear, yet not as they did: they despising, we believing; they wishing to slay Christ, we desiring to live through Christ. Let this difference distinguish our ears and minds from theirs, and let us hear what the Lord answers to the Jews. "Jesus answered and said to them, Though I bear witness of myself, my witness is true; because I know whence I came and whither I go." The light shows both other things and also itself. Thou lightest a lamp, for instance, to look for thy coat, and the burning lamp affords thee light to find thy coat; dost thou light the lamp to see itself when it burns? A burning lamp is indeed capable at the same time of exposing to view other things which the darkness covered, and also of showing itself to thine eyes. So also the Lord Christ distinguished between His faithful ones and His Jewish enemies, as between light and darkness: as between

[1] Lumina. [2] Tobit ii. 11.

those whom He illuminated with the ray of faith, and those on whose closed eyes He shed His light. So, too, the sun shines on the face of the sighted and of the blind; both alike standing and facing the sun are shone upon in the flesh, but both are not enlightened in the eyesight. The one sees, the other sees not: the sun is present to both, but one is absent from the present sun. So likewise the Wisdom of God, the Word of God, the Lord Jesus Christ, is everywhere present, because the truth is everywhere, wisdom is everywhere. One man in the east understands justice, another man in the west understands justice; is justice which the one understands a different thing from that which the other understands? In body they are far apart, and yet they have the eyes of their minds on one object. The justice which I, placed here, see, if justice it is, is the same which the just man, separated from me in the flesh by ever so many days' journey, also sees, and is united to me in the light of that justice. Therefore the light bears witness to itself; it opens the sound eyes and is its own witness, that it may be known as the light. But how about the unbelievers? Is it not present to them? It is present also to them, but they have not eyes of the heart with which to see it. Hear the sentence fetched from the Gospel itself concerning them: "And the light shineth in darkness, and the darkness comprehended it not."[1] Hence the Lord saith, and saith truly, "Though I bear witness of myself, my witness is true; because I know whence I came and whither I go." He meant us to understand the Father here: the Son gave glory to the Father. Himself the equal glorifies Him by whom He was sent. How ought man to glorify Him by whom he was created!

5. "I know whence I came and whither I go." He who speaks to you in person has what He has not left, and yet He came; for by coming He departed not thence, nor has He forsaken us by returning thither. Why marvel ye? It is God: this cannot be done by man; it cannot be done even by the sun. When it goes to the west it leaves the east, and until it returns to the east, when about to rise, it is not in the east; but our Lord Jesus Christ both comes and is there,

[1] John i. 5.

both returns and is here. Hear the evangelist himself speaking in another place, and, if thou canst, understand it; if not, believe it: "God," saith he, "no man hath ever seen, but the only-begotten Son, who is in the bosom of the Father, He hath declared Him." He said not *was* in the bosom of the Father, as if by coming He had quitted the Father's bosom. Here He was speaking, and yet He declared that He was there; and when about to depart hence, what said He? "Lo, I am with you always, even unto the end of the world."[1]

6. The witness of the light then is true, whether it be manifesting itself or other things; for without light thou canst not see light, and without light thou canst not see any other thing whatever that is not light. If light is capable of showing other things which are not lights, is it not capable of showing itself? Does not that discover itself, without which other things cannot be made manifest? A prophet spoke a truth; but whence had he it, unless he drew it from the fountain of truth? John spoke a truth; but whence he spoke it, ask himself: "We all," saith he, "have received of His fulness." Therefore our Lord Jesus Christ is worthy to bear witness to Himself. But in any case, my brethren, let us who are in the night of this world hear also prophecy with earnest attention: for now our Lord willed to come in humility to our weakness and the deep night-darkness of our hearts. He came as a man to be despised and to be honoured, He came to be denied and to be confessed; to be despised and to be denied by the Jews, to be honoured and confessed by us: to be judged and to judge; to be judged unjustly, to judge righteously. Such then He came that He behoved to have a lamp to bear witness to Him. For what need was there that John should, as a lamp, bear witness to the day, if the day itself could be looked upon by our weakness? But we could not look upon it: He became weak for the weak; by infirmity He healed infirmity; by mortal flesh He took away the death of the flesh; of His own body He made a salve for our eyes. Since, therefore, the Lord is come, and since we are still in the night of the world, it behoves us to hear also prophecies.

[1] Matt. xxviii. 20.

7. For it is from prophecy that we convince gainsaying pagans. Who is Christ? says the pagan. To whom we reply, He whom the prophets foretold. What prophets? asks he. We quote Isaiah, Daniel, Jeremiah, and other holy prophets: we tell him that they came long before Christ, by what length of time they preceded His coming. We make this reply then: Prophets came before Him, and they foretold His coming. One of them answers: What prophets? We quote for him those which are daily read to us. And, said he, Who are these prophets? We answer: Those who also foretold the things which we see come to pass. And he urges: You have forged these for yourselves, you have seen them come to pass, and have written them in what books you pleased, as if their coming had been predicted. Here in opposition to pagan enemies the witness of other enemies offers itself. We produce books written by the Jews, and reply: Doubtless both you and they are enemies of our faith. Hence are they scattered among the nations, that we may convince one class of enemies by another. Let the book of Isaiah be produced by the Jews, and let us see if it is not there we read, "He was led as a sheep to be slaughtered, and as a lamb before his shearer was dumb, so He opened not His mouth. In humility His judgment was taken away; by His bruises we are healed: all we as sheep went astray, and He was delivered up for our sins."[1] Behold one lamp. Let another be produced, let the psalm be opened, and thence, too, let the foretold suffering of Christ be quoted: "They pierced my hands and my feet, they counted all my bones: but they considered me and gazed upon me, they parted my garments among them, and upon my vesture they cast the lot. My praise is with Thee; in the great assembly will I confess to Thee. All the ends of the earth shall be reminded, and be converted to the Lord: all countries of the nations shall worship in His sight; for the kingdom is the Lord's, and He shall have dominion over the nations."[2] Let one enemy blush, for it is another enemy that gives me the book. But lo, out of the book produced by the one enemy, I have vanquished the other: nor let that same who produced me the book be left; let him produce that by

[1] Isa. liii. 5-8. [2] Ps. xxii. 17-29.

which himself also may be vanquished. I read another prophet, and I find the Lord speaking to the Jews: "I have no pleasure in you, saith the Lord, nor will I accept sacrifice at your hands: for from the rising of the sun even to his going down, a pure sacrifice is offered to my name."[1] Thou dost not come, O Jew, to a pure sacrifice; I prove thee impure.

8. Behold, even lamps bear witness to the day, because of our weakness, for we cannot bear and look at the brightness of the day. In comparison, indeed, with unbelievers, we Christians are even now light; as the apostle says, "For ye were once darkness, but now light in the Lord: walk as children of light:"[2] and he says elsewhere, "The night is far spent, the day is at hand: let us therefore cast away the works of darkness, and put on us the armour of light; let us walk honestly as in the day."[3] Yet that even the day in which we now are is still night, in comparison with the light of that to which we are to come, listen to the Apostle Peter: he says that a voice came to the Lord Christ from the excellent glory, "Thou art my beloved Son, in whom I am well pleased. This voice," said he, "which came from heaven, we heard, when we were with Him in the holy mount." But because we were not there, and have not then heard this voice from heaven, the same Peter says to us, "And we have a more sure word of prophecy." You have not heard the voice come from heaven, but you have a more sure word of prophecy. For the Lord Jesus Christ, foreseeing that there would be certain wicked men who would calumniate His miracles, by attributing them to magical arts, sent prophets before Him. For, supposing He was a magician, and by magical arts caused that He should be worshipped after His death, was He then a magician before He was born? Hear the prophets, O man dead, and breeding the worms of calumny, hear the prophets: I read, hear them who came before the Lord. "We have," saith the Apostle Peter, "a more sure word of prophecy, to which ye do well to give heed, as to a lamp in a dark place, until the day dawn, and the day-star arise in your hearts."[4]

9. When, therefore, our Lord Jesus Christ shall come, and, as the Apostle Paul also says, will bring to light the hidden

[1] Mal. i. 10, 11. [2] Eph. v. 8. [3] Rom. xiii. 12, 13. [4] 2 Pet. i. 17–19.

things of darkness, and will make manifest the thoughts of the heart, that every man may have praise from God;[1] then, in presence of such a day, lamps will not be needed: no prophet shall then be read to us, no book of an apostle shall be opened; we shall not require the witness of John, we shall not need the Gospel itself. Accordingly all Scriptures shall be taken out of the way,—which, in the night of this world, were as lamps kindled for us that we might not remain in darkness,—when all these are taken away, that they may not shine as if we needed them, and the men of God, by whom these were ministered to us, shall themselves, together with us, behold that true and clear light. Well, what shall we see after these aids have been removed? Wherewith shall our mind be fed? wherewith shall our gaze be delighted? whence shall arise that joy which neither eye hath seen, nor ear heard, nor hath gone up into the heart of man? what shall we see? I beseech you, love with me, by believing run with me: let us long for our home above, let us pant for our home above, let us feel that we are strangers here. What shall we see then? Let the Gospel now tell us: "In the beginning was the Word and the Word was with God, and the Word was God." Thou shalt come to the fountain from which a little dew has already besprinkled thee: thou shalt see that very light, from which a ray was sent aslant and through many windings into thy dark heart, in its purity, for the seeing and bearing of which thou art being purified. John himself says, and this I cited yesterday: "Beloved, we are the sons of God; and it hath not yet appeared what we shall be: we know that, when He shall appear, we shall be like Him, for we shall see Him even as He is."[2] I feel that your affections are being lifted up with me to the things that are above: but the body, which is corrupt, weighs down the soul; and the earthly habitation depresses the mind while meditating many things.[3] I am about to lay aside this book, and you too are going to depart, every man to his own house. It has been good for us to have been in the common light, good to have been glad therein, good to have rejoiced therein; but when we part from one another, let us not depart from Him.

[1] 1 Cor. iv. 5. [2] 1 John iii. 2. [3] Wisd. ix. 15.

TRACTATE XXXVI.

CHAPTER VIII. 15–18.

1. IN the four Gospels, or rather in the four books of the one Gospel, Saint John the apostle, not undeservedly in respect of his spiritual understanding compared to the eagle, has elevated his preaching higher and far more sublimely than the other three; and in this elevating of it he would have our hearts likewise lifted up. For the other three evangelists walked with the Lord on earth as with a man; concerning His divinity they have said but little; but this evangelist, as if he disdained to walk on earth, just as in the very opening of his discourse he thundered on us, soared not only above the earth and above the whole compass of air and sky, but even above the whole army of angels and the whole order of invisible powers, and reached to Him by whom all things were made; saying, "In the beginning was the Word, and the Word was with God, and the Word was God. This was in the beginning with God. All things were made by Him, and without Him was nothing made." To this so great sublimity of his beginning all the rest of his preaching well agrees; and he has spoken concerning the divinity of the Lord as none other has spoken. What he had drank in, the same he gave forth. For it is not without reason that it is recorded of him in this very Gospel, that at supper he reclined on the Lord's bosom. From that breast then he drank in secret; but what he drank in secret he gave forth openly, that there may come to all nations not only the incarnation of the Son of God, and His passion and resurrection, but also what He was before His incarnation, the only Son of the Father, the Word of the Father, coeternal with Him that begat, equal with Him by whom He was sent; but yet in that very sending made less, that the Father might be greater.

2. Whatever, then, you have heard stated in lowly manner concerning the Lord Jesus Christ, think of that economy by which He assumed flesh; but whatever you hear, or read, stated in the Gospel concerning Him that is sublime and high above all creatures, and divine, and equal and coeternal with the Father, be sure that this which you read appertains to the form of God, not to the form of the servant. For if you hold this rule, you who can understand it (inasmuch as you are not all able to understand it, but you are all bound to trust it),—if, I say, you hold this rule, as men walking in the light, you will fight against the calumnies of heretical darkness without fear. For there have not been wanting those who, in reading the Gospel, followed only those testimonies that concern the humility of Christ, and have been deaf to those which have declared His divinity; deaf for this reason, that they may be full of evil words. There have likewise been some, who, giving heed only to those which speak of the excellency of the Lord, even though they have read of His mercy in becoming man for our sakes, have not believed the testimonies, but accounted them false and invented by men; contending that our Lord Jesus Christ was only God, not also man. Some in this way, some in that: both in error. But the catholic faith, holding from both the truths which each holds and preaching the truth which each believes, has both understood that Christ is God and also believed Him to be man: for each is written and each is true. Shouldst thou assert that Christ is only God, thou deniest the medicine whereby thou wast healed: shouldst thou assert that Christ is only man, thou deniest the power whereby thou wast created. Hold therefore both. O faithful soul and catholic heart, hold both, believe both, faithfully confess both. Christ is both God and also man. How is Christ God? Equal with the Father, one with the Father. How is Christ man? Born of a virgin, taking upon Himself mortality from man, but not taking iniquity.

3. These Jews then saw the man; they neither perceived nor believed Him to be God: and you have already heard how, among all the rest, they said to Him, "Thou bearest witness of thyself; thy witness is not true." You have also heard

what He said in reply, as it was read to you yesterday, and according to our ability discussed. To-day have been read these words of His, "Ye judge after the flesh." Therefore it is, saith He, that you say to me, "Thou bearest witness of thyself; thy witness is not true," because you judge after the flesh, because you perceive not God; the man you see, and by persecuting the man, you offend God hidden in Him. "Ye," then, "judge after the flesh." Because I bear witness of myself, I therefore appear to you arrogant. For every man, when he wishes to bear commendatory witness of himself, seems arrogant and proud. Hence it is written, "Let not thy own mouth praise thee, but let thy neighbour's" mouth praise thee.[1] But this was said to man. For we are weak, and we speak to the weak. We can speak the truth, but we can also lie; although we are bound to speak the truth, still we have it in our power to lie when we will. But far be it from us to think that the darkness of falsehood could be found in the splendour of the divine light. He spoke as the light, spoke as the truth; but the light was shining in the darkness, and the darkness comprehended it not: therefore they judged after the flesh. "Ye," saith He, "judge after the flesh."

4. "I judge not any man." Does not the Lord Jesus Christ, then, judge any man? Is He not the same of whom we confess that He rose again on the third day, ascended into heaven, there sits at the right hand of the Father, and thence shall come to judge the quick and the dead? Is not this our faith of which the apostle says, "With the heart man believeth unto righteousness, and with the mouth confession is made unto salvation"?[2] When, therefore, we confess these things, do we contradict the Lord? We say that He shall come a judge of the quick and the dead, whilst He says Himself, "I judge not any man." This question may be solved in two ways: Either that we may understand this expression, "I judge not any man," to mean, I judge not any man *now*; in accordance with what He says in another place, "I am not come to judge the world, but to save the world;" not denying His judgment here, but deferring it. Or, otherwise, surely that when He said, "Ye judge after the flesh," He subjoined, "I judge

[1] Prov. xxvii. 2. [2] Rom. x. 10.

not any man," in such manner that thou shouldst understand "after the flesh" to complete the sense. Therefore let no scruple of doubt remain in our heart against the faith which we hold and declare concerning Christ as judge. Christ is come, but first to save, then to judge: to adjudge to punishment those who would not be saved; to bring them to life who, by believing, did not reject salvation. Accordingly, the first dispensation of our Lord Jesus Christ is medicinal, not judicial; for if He had come to judge first, He would have found none on whom He might bestow the rewards of righteousness. Because, therefore, He saw that all were sinners, and that none was exempt from the death of sin, His mercy had first to be craved, and afterwards His judgment must be executed; for of Him the psalm had sung, "Mercy and judgment will I sing to Thee, O Lord."[1] Now, He says not "judgment and mercy," for if judgment had been first, there would be no mercy; but it is mercy first, then judgment. What is the mercy first? The Creator of man deigned to become man; was made what He had made, that the creature He had made might not perish. What can be added to this mercy? And yet He has added thereto. It was not enough for Him to be made man, He added to this that He was rejected of men; it was not enough to be rejected, He was dishonoured; it was not enough to be dishonoured, He was put to death; but even this was not enough, it was by the death of the cross. For when the apostle was commending to us His obedience even unto death, it was not enough for him to say, "He became obedient unto death;" for it was not unto death of any kind whatever: but he added, "even the death of the cross."[2] Among all kinds of death, there was nothing worse than that death. In short, that wherein one is racked by the most intense pains is called *cruciatus*, which takes its name from *crux*, a cross. For the crucified, hanging on the tree, nailed to the wood, were killed by a slow lingering death. To be crucified was not merely to be put to death; for the victim lived long on the cross, not because longer life was chosen, but because death itself was stretched out that the pain might not be too quickly ended. He willed to die for

[1] Ps. ci. 1. [2] Phil. ii. 8.

us, yet it is not enough to say this; He deigned to be crucified, became obedient even to the death of the cross. He who was about to take away all death, chose the lowest and worst kind of death: He slew death by the worst of deaths. To the Jews who understood not, it was indeed the worst of deaths, but it was chosen by the Lord. For He was to have that very cross as His sign; that very cross, a trophy, as it were, over the vanquished devil, He was to put on the brow of believers, so that the apostle said, "God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified to me, and I to the world."[1] Nothing was then more intolerable in the flesh, nothing is now more glorious on the brow. What does He reserve for His faithful one, when He has put such honour on the instrument of His own torture? Now is the cross no longer used among the Romans in the punishment of criminals, for where the cross of the Lord came to be honoured, it was thought that even a guilty man would be honoured if he should be crucified. Hence, He who came for this cause judged no man: He suffered also the wicked. He suffered unjust judgment, that He might execute righteous judgment. But it was of His mercy that He endured unjust judgment. In short, He became so low as to come to the cross; yea, laid aside His power, but published His mercy. Wherein did He lay aside His power? In that He would not come down from the cross, though He had the power to rise again from the sepulchre. Wherein did He publish His mercy? In that, when hanging on the cross, He said, "Father, forgive them; for they know not what they do."[2] Whether, then, it be that He said, "I judge not any man," because He had come not to judge the world, but to save the world; or, that, as I have mentioned, when He had said, "Ye judge after the flesh," He added, "I judge not any man," for us to understand that Christ judgeth not after the flesh, like as He was judged by men.

5. But that you may know that Christ is judge even now, hear what follows: "And if I judge, my judgment is true." Behold, thou hast Him as thy judge, but acknowledge Him as

[1] Gal. vi. 14. [2] Luke xxiii. 34.

thy Saviour, lest thou feel the judge. But why has He said that His judgment is true? "Because," saith He, "I am not alone, but I and the Father that sent me." I have said to you, brethren, that this holy Evangelist John soars exceedingly high: it is with difficulty that he is comprehended. But we need to remind you, beloved, of the deeper mystery of this soaring. Both in the prophet Ezekiel, and in the Apocalypse of this very John whose Gospel this is, there is mentioned a fourfold living creature, having four characteristic faces; that of a man, of an ox, of a lion, and of an eagle. Those who have handled the mysteries of Holy Scripture before us have, for the most part, understood by this living creature, or rather, these four living creatures, the four evangelists. They have understood the lion as put for king, because he appears to be, in a manner, the king of beasts on account of his strength and terrible valour. This character is assigned to Matthew, because in the generations of the Lord he followed the royal line, showing how the Lord was, along the royal line, of the seed of David. But Luke, because he begins with the priesthood of Zacharias, mentioning the father of John the Baptist, is designated the ox; for the ox was an important victim in the sacrifice of the priests. To Mark is deservedly assigned the man Christ, because neither has he said anything of the royal authority, nor did he begin with the priestly function, but only set out with the man Christ. All these have departed but little from the things of earth, that is, from those things which our Lord Jesus Christ performed on earth; of His divinity they have said very little, like men walking with Him on the earth. There remains the eagle; this is John, the preacher of sublime truths, and a contemplator with steady gaze of the inner and eternal light. It is said, indeed, that the young eagles are tested by the parent birds in this way: the young one is suspended from the talons of the male parent and directly exposed to the rays of the sun; if it looks steadly at the sun, it is recognised as a true brood; if its eye quivers, it is allowed to drop off, as a spurious brood. Now, therefore, consider how sublime are the things he ought to speak who is compared to the eagle; and yet even we, who creep on the earth, weak and hardly of any account among

men, venture to handle and to expound these things; and imagine that we can either apprehend when we meditate them, or be apprehended when we speak.

6. Why have I said this? For perhaps after these words one may justly say to me: Lay aside the book then. Why dost thou take in hand what exceeds thy measure? Why trust thy tongue to it? To this I reply: Many heretics abound; and God has permitted them to abound to this end, that we may not be always nourished with milk and remain in senseless infancy. For inasmuch as they have not understood how the divinity of Christ is set forth to our acceptance, they have concluded according to their will: and by not discerning aright, they have brought in most troublesome questions upon catholic believers; and the hearts of believers began to be disturbed and to waver. Then immediately it became a necessity for spiritual men, who had not only read in the Gospel anything respecting the divinity of our Lord Jesus Christ, but had also understood it, to bring forth the armour of Christ against the armour of the devil, and with all their might to fight in most open conflict for the divinity of Christ against false and deceitful teachers; lest, while they were silent, others might perish. For whoever have thought either that our Lord Jesus Christ is of another substance than the Father is, or that there is only Christ, so that the same is Father, Son, and Holy Spirit; whoever also have chosen to think that He was only man, not God made man, or God in such wise as to be mutable in His Godhead, or God in such wise as not to be man; these have made shipwreck from the faith, and have been cast forth from the harbour of the Church, lest by their inquietude they might wreck the ships in their company. Which thing obliged that even we, though least and as regards ourselves wholly unworthy, but in regard of His mercy set in some account among His stewards, should speak to you what either you may understand and rejoice with me, or, if you cannot yet understand, by believing it you may remain secure in the harbour.

7. I will accordingly speak; let him who can, understand; and let him who cannot understand, believe: yet will I speak what the Lord saith, "Ye judge after the flesh; I judge not

any man," either now, or after the flesh. "But even if I judge, my judgment is true." Why is Thy judgment true? "Because I am not alone," saith He, "but I and the Father that sent me." What then, O Lord Jesus? If Thou wert alone would Thy judgment be false; and is it because Thou art not alone, but Thou and the Father that sent Thee, that Thou judgest truly? How shall I answer? Let Himself answer: He saith, "My judgment is true." Why? "Because I am not alone, but I and the Father that sent me." If He is with Thee, how has He sent Thee? And has He sent Thee, and yet is He also with Thee? Is it so that having been sent, Thou hast not departed from Him? And didst Thou come to us, and yet abode there? How is this to be believed? how apprehended? To these two questions I answer: Thou sayest rightly, how is it to be apprehended; how believed, thou sayest not rightly. Rather, for that reason is it right to believe it, because it is not immediately to be apprehended; for if it were a thing to be immediately apprehended, there would be no need to believe it, because it would be seen. It is because thou dost not apprehend that thou believest; but by believing thou art made capable of apprehending. For if thou dost not believe, thou wilt never apprehend, since thou wilt remain less capable. Let faith then purify thee, that understanding may fill thee. "My judgment is true," saith He, "because I am not alone, but I and the Father that sent me." Therefore, O Lord our God, Jesus Christ, Thy sending is Thy incarnation. So I see, so I understand: in short, so I believe, in case it may smack of arrogance to say, so I understand. Doubtless the Lord Jesus Christ is even here; rather, *was* here as to His flesh, *is* here now as to His Godhead: He was both with the Father and had not left the Father. Hence, in that He is said to have been sent and to have come to us, His incarnation is set forth to us, for the Father did not take flesh.

8. For there are certain heretics called Sabellians, who are also called Patripassians, who affirm that it was the Father Himself that had suffered. Do not thou so affirm, O Catholic; for if thou wilt be a Patripassian, thou wilt not be sane. Understand, then, that the incarnation of the Son is termed

the sending of the Son; and do not believe that the Father was incarnate, but do not yet believe that He departed from the incarnate Son. The Son carried flesh, the Father was with the Son. If the Father was in heaven, the Son on earth, how was the Father with the Son? Because both Father and Son were everywhere: for God is not in such manner in heaven as not to be on earth. Hear him who would flee from the judgment of God, and found not a way to flee by: "Whither shall I go," saith he, "from Thy Spirit; and whither shall I flee from Thy face? If I ascend up into heaven, Thou art there." The question was about the earth; hear what follows: "If I descend unto hell, Thou art there."[1] If, then, He is said to be present even in hell, what in the universe remains where He is not present? For the voice of God with the prophet is, "I fill heaven and earth."[2] Hence He is everywhere, who is confined by no place. Turn not thou away from Him, and He is with thee. If thou wouldst come to Him, be not slow to love; for it is not with feet but with affections thou runnest. Thou comest while remaining in one place, if thou believest and lovest. Wherefore He is everywhere; and if everywhere, how not also with the Son? Is it so that He is not with the Son, while, if thou believest, He is even with thee?

9. How, then, is His judgment true, but because the Son is true? For this He said: "And if I judge, my judgment is true; because I am not alone, but I and the Father that sent me." Just as if He had said, "My judgment is true," because I am the Son of God. How dost Thou prove that Thou art the Son of God? "Because I am not alone, but I and the Father that sent me." Blush, Sabellian; thou hearest the *Son*, thou hearest the *Father*. Father is Father, Son is Son. He said not, I am the Father, and I the same am the Son; but He saith, "I am not alone." Why art Thou not alone? Because the Father is with me. "I am, and the Father that sent me;" thou hearest, "I am, and He that sent me." Lest thou lose sight of the person, distinguish the persons. Distinguish by understanding, do not separate by faithlessness; lest again, fleeing as it were Charybdis, thou rush upon Scylla. For the

[1] Ps. cxxxix. 7, 8. [2] Jer. xxiii. 24.

whirlpool of the impiety of the Sabellians was swallowing thee, to say that the Father is the same who is Son: just now thou hast learned, "I am not alone, but I and the Father that sent me." Thou dost acknowledge that the Father is Father, and that the Son is Son; thou dost rightly acknowledge: but do not say the Father is greater, the Son is less; do not say, the Father is gold, the Son is silver. There is one substance, one Godhead, one co-eternity, perfect equality, no unlikeness. For if thou only believe that Christ is another, not the same person that the Father is, but yet imagine that in respect of His nature He is somewhat different from the Father, thou hast indeed escaped Charybdis, but thou hast been wrecked on the rocks of Scylla. Steer the middle course, avoid each of the two perilous sides. Father is Father, Son is Son. Thou sayest now, Father is Father, Son is Son: thou hast fortunately escaped the danger of the absorbing whirl; why wouldst thou go unto the other side to say, the Father is this, the Son that? The Son is another person than the Father is, this thou sayest rightly; but that He is different in nature, thou sayest not rightly. Certainly the Son is another person, because He is not the same who is Father; and the Father is another person, because He is not the same who is Son: nevertheless, they are not different in nature, but the self-same is both Father and Son. What means the self-same? God is one. Thou hast heard, "Because I am not alone, but I and the Father that sent me:" hear how thou mayest believe Father and Son; hear the Son Himself, "I and the Father are one."[1] He said not, I am the Father; or, I and the Father *is* one person; but when He says, "I and the Father are one," hear both, both the *one*, *unum*, and the *are*, *sumus*, and thou shalt be delivered both from Charybdis and from Scylla. In these two words, in that He said *one*, He delivers thee from Arius; in that He said *are*, He delivers thee from Sabellius. If *one*, therefore not diverse; if *are*, therefore both Father snd Son. For He would not say *are* of one person; but, on the other hand, He would not say *one* of diverse. Hence the reason why He says, "my judgment is true," is, that thou mayest hear it briefly, because I am the Son of

[1] John x 30.

God. But I would have thee in such wise believe that I am the Son of God, that thou mayest understand that the Father is with me: I am not Son in such manner as to have left Him; I am not in such manner here that I should not be with Him; nor is He in such manner there as not to be with me: I have taken to me the form of a servant, yet have I not lost the form of God; therefore He saith, "I am not alone, but I and the Father that sent me."

10. He had spoken of judgment; He means to speak of testimony. "In your law," saith He, "it is written that the testimony of two men is true. I am one that bear witness of myself, and the Father that sent me beareth witness of me." He expounded the law to them also, if they were not unthankful. For it is a great question, my brethren, and to me it certainly appears to have been ordained in a mystery, where God said, "In the mouth of two or three witnesses every word shall stand."[1] Is truth sought by two witnesses? Clearly it is; so is the custom of mankind: but yet it may be that even two witnesses lie. The chaste Susanna was pressed by two false witnesses: were they not therefore false because they were two? Do we speak of two or of three? A whole people lied against Christ.[2] If, then, a people, consisting of a great multitude of men, was found a false witness, how is it to be understood that "in the mouth of two or three witnesses every word shall stand," unless it be that in this manner the Trinity is mysteriously set forth to us, in which is perpetual stability of truth? Dost thou wish to have a good cause? Have two or three witnesses,—the Father, Son, and Holy Ghost. In short, when Susanna, the chaste woman and faithful wife, was pressed by two false witnesses, the Trinity supported her in her conscience and in secret: that Trinity raised up from secrecy one witness, Daniel, and convicted the two.[3] Therefore, because it is written in your law that the witness of two men is true, receive our witness, lest ye feel our judgment. "For I," saith He, "judge not any man; but I bear witness of myself:" I defer judgment, I defer not the witness.

11. Let us, brethren, choose for ourselves God as our judge,

[1] Deut. xix. 15; Matt. xviii. 16.
[2] Luke xxiii. 1.
[3] Dan. xiii. 36-62 (apocryphal addition).

God as our witness, against the tongues of men, against the weak suspicions of mankind. For He who is the judge disdains not to be witness, nor is He advanced in honour when He becomes judge; since He who is witness will also Himself be judge. In what way is He witness? Because He asks not another to learn from Him who thou art. In what way is He judge? Because He has the power of killing and making alive, of condemning and acquitting, of casting down into hell and of raising up into heaven, of joining to the devil and of crowning with the angels. Since, therefore, He has this power, He is judge. Now, because He requires not another witness that He may know thee; and that He who will hereafter judge thee is now seeing thee, there is no means whereby thou canst deceive Him when He begins to judge. For there is no furnishing thyself with false witnesses who can circumvent that judge when He shall begin to judge thee. This is what God says to thee: When thou despisedst, I did see it; and when thou believedst not, I did not frustrate my sentence. I delayed it, not removed it. Thou wouldst not hear what I enjoined, thou shalt feel what I foretold. But if thou hearest what I enjoined, thou shalt not feel the evils which I have foretold, but thou shalt enjoy the good things which I have promised.

12. Let it not by any means surprise any one that He says, "My judgment is true; because I am not alone, but I and the Father that sent me;" whilst He has said in another place, "The Father judgeth not any man, but all judgment hath He given to the Son." We have already discoursed on these same words of the evangelist, and we remind you now that this was not said because the Father will not be with the Son when He comes to judge, but because the Son alone will be apparent to the good and the bad in the judgment, in that form in which He suffered, and rose again, and ascended into heaven. For at that moment, indeed, as they were beholding Him ascending, the angelic voice sounded in the ears of His disciples, "So shall He come in like manner as ye have seen Him going into heaven;"[1] that is, in the form of man in which He was judged, will He judge, in order

[1] Acts i. 11.

that also that prophetic utterance may be fulfilled, "They shall look upon Him whom they pierced."[1] But when the righteous go into eternal life, we shall see Him as He is; that will not be the judgment of the living and the dead, but only the reward of the living.

13. Likewise, let it not surprise you that He says, "In your law it is written that the testimony of two men is true," that any man should hence suppose that this was not also the law of God, because it is not said, *In the law of God:* let him know that, when it is said thus, *In your law*, it is just as if He said, "In the law which was given to you;" given by whom, except by God? Just as we say, "Our daily bread;" and yet we say, "Give us this day."

[1] Zech. xii. 10; John xix. 37.

TRACTATE XXXVII.

Chapter VIII. 19, 20.

1. WHAT in the holy Gospel is spoken briefly ought not briefly to be expounded, so that what is read may be understood. The words of the Lord are few, but great; to be valued not by number, but by weight: not to be despised because they are few, but to be sought because they are great. You who were present yesterday have heard, as we discoursed according to our ability from that which the Lord said, "Ye judge after the flesh; I judge not any man. But yet if I judge, my judgment is true; because I am not alone, but I and the Father that sent me. It is written in your law, that the testimony of two men is true. I am one that bear witness of myself, and the Father that sent me beareth witness of me." Yesterday, as I have said, from these words a discourse was delivered to your ears and to your minds. When the Lord had spoken these words, they who heard, "Ye judge after the flesh," manifested the truth of what they had heard. For they answered the Lord, as He spoke of God His Father, and said to Him, "Where is thy Father?" The Father of Christ they understood carnally, because they judged the words of Christ after the flesh. But He who spoke was openly flesh, but secretly the Word: man visible, God hidden. They saw the covering, and despised the wearer: they despised because they knew not; knew not, because they saw not; saw not, because they were blind; they were blind, because they believed not.

2. Let us see, then, what answer the Lord made to this. "Where," say they, "is thy Father?" For we have heard thee say, "I am not alone, but I and the Father that sent me:" we see thee alone, we do not see thy Father with thee; how sayest thou that thou art not alone, but that thou art

with thy Father? Else show us that thy Father is with thee. And the Lord answered them: Do ye know me, that I should show you the Father? This is indeed what follows; this is what He answered in His own words, the exposition of which we have already premised. For see what He said, "Ye neither know me, nor my Father: if ye knew me, ye would perhaps know my Father also." Ye say then, "Where is thy Father?" As if already ye knew me; as if what you see were all that I am. Therefore because ye know not me, I do not show you my Father. Ye suppose me, in fact, to be a man; hence ye seek a man for my father, because "ye judge after the flesh." But because, according to what you see, I am one thing, and another thing according to what you see not, and that I as hidden from you speak of my Father as hidden, it is requisite that you should first know me, and then ye know my Father also.

3. "For if ye knew me, ye would perhaps know my Father also." He who knows all things is not in doubt when He says *perhaps*, but rebuking. Now see how this very word *perhaps*, which seems to be a word of doubting, may be spoken chidingly. Yea, a word expressive of doubt it is when used by man, for man doubts because he knows not; but when a word of doubting is spoken by God, from whom surely nothing is hid, it is unbelief that is reproved by that doubting, not the Godhead merely expressing an opinion. For men sometimes chidingly express doubt concerning things which they hold certain; that is, use a word of doubting, while in their heart they doubt not: just as thou wouldst say to thy slave, if thou wert angry with him, "Thou despisest me; but consider, perhaps I am thy master." Hence also the apostle, speaking to some who despised him, says: "And I think that I also have the Spirit of God."[1] When he says, "I think," he seems to doubt; but he is rebuking, not doubting. And in another place the Lord Jesus Christ Himself, rebuking the future unbelief of mankind, saith: "When the Son of man cometh, will He, thinkest thou, find faith on the earth?"[2]

4. You now, as I think, understand how the word *perhaps* is used here, in case any weigher of words and poiser of

[1] 1 Cor. vii. 40. [2] Luke xviii. 8.

syllables, as if to show his knowledge of Latin, finds fault with a word which the Word of God spoke; and by blaming the Word of God, remain not eloquent, but mute. For who is there that speaks as doth the Word which was in the beginning with God? Do not consider these words as we use them, and from these wish to measure that Word which is God. Thou hearest the Word indeed, and despisest it; hear God and fear Him: "In the beginning was the Word." Thou referest to the usage of thy conversation, and sayest within thyself, What is a word? What mighty thing is a word? It sounds and passes away; after beating the air, it strikes the ear and is no more. Hear further: "The Word was with God;" remained, did not by sounding pass away. Perhaps thou still despisest it: "The Word was God." With thyself, O man, a word in thy heart is a different thing from sound; but the word that is with thee, in order to pass to me, requires sound for a vehicle as it were. It takes to itself sound, mounts it as a vehicle, runs through the air, comes to me and yet does not leave thee. But the sound, in order to come to me, left thee and yet did not stay with me. Now has the word that was in thy heart also passed away with the passing sound? Thou didst speak thy thought; and, that the thought which was hid with thee might come to me, thou didst sound syllables; the sound of the syllables conveyed thy thought to my ear; through my ear thy thought descended into my heart, the intermediate sound flew away: but that word which took to itself sound was with thee before thou didst sound it, and is with me, because thou didst sound it, without quitting thee. Consider this, thou nice weigher of sounds, whoever thou be. Thou despisest the Word of God, thou who comprehendest not the word of man.

5. He, then, by whom all things were made knows all things, and yet He rebukes by doubting: "If ye knew me, ye would perhaps know my Father also." He rebukes unbelievers. He spoke a like sentence to the disciples, but there is not a word of doubting in it, because there was no occasion to rebuke unbelief. For this, "If ye know me, ye would perhaps know my Father also," which He said to the Jews, He said also to the disciples, when Philip asked, or

rather, demanded of Him, saying, "Lord, show us the Father, and it sufficeth us:" just as if he said, We already know Thee even ourselves; Thou hast been apparent to us; we have seen Thee; Thou hast deigned to choose us; we have followed Thee, have seen Thy marvels, heard Thy words of salvation, have taken Thy precepts upon us, we hope in Thy promises: Thou hast deigned to confer much upon us by Thy very presence: but still, while we know Thee, and we do not yet know the Father, we are inflamed with desire to see Him whom we do not yet know; and thus, because we know Thee, but it is not enough until we know the Father, show us the Father, and it sufficeth us. And the Lord, that they might understand that they knew not what they thought they did already know, said, "Am I so long time with you, and ye know me not, Philip? he who hath seen me hath seen the Father."[1] Has this sentence a word of doubting in it? Did He say, He that hath seen me hath *perhaps* seen the Father? Why not? Because it was a believer that listened to Him, not a persecutor of the faith: hence did the Lord not rebuke, but teach. "Whoso hath seen me hath seen the Father also;" and here, "If ye knew me, ye would know my Father also," let us remove the word which indicates the unbelief of the hearers, and it is the same sentence.

6. Yesterday we commended it to your consideration, beloved, and said that the sentences of the Evangelist John, in which he narrates to us what he learned from the Lord, had not required to be discussed, were that possible, except the inventions of heretics had compelled us. Yesterday, then, we briefly intimated to you, beloved, that there are heretics who are called Patripassians, or Sabellians after their founder: these say that the same is the Father who is the Son; the names different, but the person one. When He wills, say they, He is Father; when He wills, He is Son: still He is one. There are likewise other heretics who are called Arians. They indeed confess that our Lord Jesus Christ is the only Son of the Father; the one, Father of the Son; the other, Son of the Father; that He who is Father is not Son, nor He who is Son

[1] John xiv. 8.

is Father; they confess that the Son was begotten, but deny His equality. We, namely, the catholic faith, coming from the doctrine of the apostles planted in us, received by a line of succession, to be transmitted sound to posterity,—the catholic faith, I say, has, between both those parties, that is, between both errors, held the truth. In the error of the Sabellians, He is only one; the Father and Son is the same person: in the error of the Arians, the Father and the Son are indeed different persons; but the Son is not only a different person, but different in nature. Thou midway between these, what sayest thou? Thou hast shut out the Sabellian, shut out the Arian also. The Father is Father, the Son is Son; another person, not another in nature; for, "I and the Father are one," which, so far as I could, I pressed on your thoughts yesterday. When he hears that word, we *are*, let the Sabellian go away confounded; when he hears the word *one*, let the Arian go away confounded. Let the catholic steer the bark of his faith between both, since in both he must be on his guard against shipwreck. Say thou, then, what the Gospel saith, "I and the Father are one." Not different in nature, because *one;* not one person, because *are*.

7. A little before He said, "My judgment is true; because I am not alone, but I and the Father that sent me:" as if He said, The reason why my judgment is true is, because I am the Son of God, because I speak the truth, because I am truth itself. Those men, understanding Him carnally, said, "Where is thy Father?" Now hear, O Arian: "Ye neither know me, nor my Father;" because, "If ye knew me, ye would know my Father also." What doth this mean, except "I and the Father are one"? When thou seest some person like some other,—give heed, beloved, it is a common remark; let not that appear to you difficult which you see to be customary,—when, I say, thou seest some person like another, and thou knowest the person to whom he is like, thou sayest in wonder, "How like this person is to that!" Thou wouldst not say *this* unless there were two. Here one who does not know the person to whom thou sayest the other is like remarks, "Is he so like him?" And thou answerest him: What? dost thou not know that person? Saith he, "No, I do not." Immedi-

ately thou, in order to make known to him the person whom he does not know by means of the person whom he observes before him, answerest, saying, Having seen this man, thou hast seen the other. Thou didst not, surely, assert that they are one person in saying this, or that they are not two; but made such answer because of the likeness: "If thou knowest the one, thou knowest the other; for they are very like, and there is no difference whatever between them." Hence also the Lord saith, "If ye knew me, ye would know my Father also;" not that the Son is the Father, but like the Father. Let the Arian blush. Thanks be to the Lord that even the Arian is separate from the Sabellian error, and is not a Patripassian: he does not affirm that the Father assumed flesh and came to men, that the Father suffered, rose again, and somehow ascended to Himself; this he does not affirm; he acknowledges with me the Father to be Father, the Son to be Son. But, O brother, thou hast escaped that shipwreck, why go to the other? Father is Father, Son is Son; why dost thou affirm that the Son is unlike, that He is different, another substance? If He were unlike, would He say to His disciples, "He that hath seen me hath seen the Father"? Would He say to the Jews, "If ye knew me, ye would know my Father also"? How would this be true, unless that other was also true, "I and the Father are one"?

8. "These words spake Jesus in the treasury, speaking in the temple:" great boldness, without fear. For He could not suffer if He did not will it, since He were not born if He did not will it. What follows then? "And no man laid hold of Him, because His hour was not yet come." Some, again, when they hear this, believe that the Lord Christ was subject to fate, and say: Behold, Christ is held by fate! O, if thy heart were not fatuous, thou wouldst not believe in fate. If *fate*, as some understand it, is derived from *fando*, that is from speaking, how can the Word of God be held by fate, whilst all things that are made are in the Word itself? For God has not ordained anything which He did not know beforehand; that which was made was in His Word. The world was made; both was made and was there. How both was made and was there? Because the house which the builder rears, was pre-

viously in his art; and there, a better house, without age, without decay: however, to show forth his art, he makes a house; and so, in a manner, a house comes forth from a house; and if the house should fall, the art remains. So were all things that are made with the Word of God; because God made all things in wisdom,[1] and all that He made were known to Him: for He did not learn because He made, but made because He knew. To us they are known, because they are made: to Him, if they had not been known, they would not have been made. Therefore the Word went before. And what was before the Word? Nothing at all. For were there anything before it, it would not have been said, "In the beginning was the Word;" but, In the beginning was the Word made. In short, what says Moses concerning the world? "In the beginning God made the heavens and the earth." Made what was not: well, if He made what was not, what was there before? "In the beginning was the Word." And whence came heaven and earth? "All things were made by Him." Dost thou then put Christ under fate? Where are the fates? In heaven, sayest thou, in the order and changes of the stars. How then can fate rule Him by whom the heavens and the stars were made; whilst thy own will, if thou thinkest rightly, transcends even the stars? Or, because thou knowest that Christ's flesh was under heaven, is that the reason why thou thinkest that Christ's power was put under the heavens?

9. Hear, thou fool: "His hour was not yet come;" not the hour in which He should be forced to die, but that in which He would deign to be put to death. For Himself knew when He should die: He considered all things that were foretold of Him, and awaited all to be finished that was foretold to be before His suffering; that when all should be fulfilled, then should come His suffering in set order, not by fatal necessity. In short, hear that you may prove. Among the rest that was prophesied of Him, it is also written: "They gave me gall for meat, and in my thirst they gave me vinegar to drink."[2] How this happened, we know from the Gospel. First, they gave Him gall; He received it, tasted it, and spat it out.

[1] Ps. civ. 24. [2] Ps. lxix. 22.

Thereafter, as He hung on the cross, that all that was foretold might be fulfilled, He said, "I thirst." They took a sponge filled with vinegar, bound it to a reed, and put it to His mouth; He received it, and said, "It is finished." What did that mean? All things which were prophesied before my death are completed, then what do I here any longer? In a word, when He said "It is finished, He bowed His head, and gave up the ghost." Did the thieves, who were nailed beside Him, expire when they would? They were held by the bonds of flesh, for they were not the creators of the flesh; fixed by nails, they were a long time tormented, because they had not lordship over their weakness. The Lord, however, when He would, took flesh in a virgin's womb: came forth to men when He would; lived among men so long as He would; and when He would He quitted the flesh. This is the part of power, not of necessity. This hour, then, He awaited; not the fated, but the fitting and voluntary hour; that all might first be fulfilled which behoved to be fulfilled before His decease. How could He have been under necessity of fate, when He said in another place, "I have power to lay down my life, and I have power to take it again: no man taketh it from me, but I lay it down of myself and take it again"?[1] He showed this power when the Jews sought Him. "Whom seek ye?" saith He. "Jesus," said they. And He answered, "I am He." When they heard this voice, "they went back and fell to the ground."[2]

10. Says one, If he had this power, why, when the Jews insulted him on the cross and said, "If he be the Son of God, let him come down from the cross," did he not come down, to show them his power by coming down? Because He was teaching us patience, therefore He deferred the demonstration of His power. For if He came down, moved as it were at their words, He would be thought to have been overcome by the sting of their insults. He did not come down; there He remained fixed, to depart when He would. For what great matter was it for Him to descend from the cross, when He could rise again from the sepulchre? Let us, then, to whom this is ministered, understand that the power of our Lord Jesus Christ, then concealed, will be made manifest in the judgment,

[1] John x. 18. [2] John xviii. 6.

of which it is said, "God will come manifest; our God, and He will not be silent."[1] Why is it said, "will come manifest"? Because He, our God,—namely, Christ,—came hidden, will come manifest. "And will not be silent:" why this "will not be silent"? Because at first He did keep silence. When? When He was judged; that this, too, might be fulfilled which the prophet had foretold: "As a sheep He was led to the slaughter, and as a lamb before his shearer is dumb, so He opened not His mouth."[2] He would not have suffered did He not will to suffer: did He not suffer, that blood had not been shed; if that blood were not shed, the world would not be redeemed. Therefore let us give thanks to the power of His divinity, and to the compassion of His infirmity; both concerning the hidden power which the Jews did not recognise, whence it is now said to them, "Ye neither know me nor my Father," and also concerning the flesh assumed, which the Jews did not recognise, and yet knew His lineage: whence He said to them elsewhere, "Ye both know me, and ye know whence I am." Let us know both in Christ, both wherein He is equal to the Father and wherein the Father is greater than He. That is the Word, this is the flesh; that is God, this is man; but yet Christ is one, God and man.

[1] Ps. l. 3. [2] Isa. liii. 7.

END OF VOL. I.

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